Industrial Influence on the Psychology of Jesus

Jesse Hickman Bond

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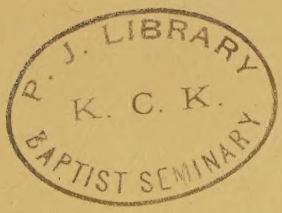

INDUSTRIAL INFLUENCE ON THE PSYCHOLOGY OF JESUS

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INDUSTRIAL INFLUENCE ON THE PSYCHOLOGY OF JESUS;

A STUDY OF THE ORIGIN, PROCESSES AND RESULTS OF PSYCHOLOGICAL CONFLICT IN HIS ETHICAL STRUGGLE

JESSE HICKMAN BOND, Ph. D.

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DEDICATION

To a mother and to a late father who raised a family of five children on the salary of a minister of the Gospel in small towns this book is gratefully dedicated by one of their sons.

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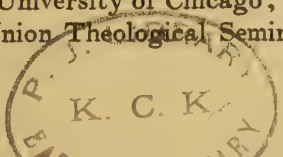
FOREWORD

The germinal idea of this book was presented in an article on "The Genesis of Jesus' Doctrine of Fatherhood" in the *Homiletic Review* for June, 1912. In a more developed form it appeared in an article entitled, "Re-Invention of the Parables of Jesus, a Subjective Interpretation", in the *Biblical World* for June, 1918, and in a second article, "The Origin of Jesus' Consciousness of Divine Sonship", in the *Biblical World* for November, 1918. The chapter on "Jesus' Attitude toward Current Belief" appeared substantially in its present form in the *Quarterly Journal* of the University of North Dakota in November, 1923. Acknowledgment for permission to republish is made to the publishers of these magazines.

The most valuable assistance which the writer has received in the preparation of this book was rendered by Rev. William E. Hammond, Pastor of the Community Congregational Church, Walker, Minnesota. He was sufficiently interested in the cause to read, study, reoutline and rewrite at the author's request the first tentative draft of the manuscript. For this great service the author is most profoundly grateful. But more important than the revision were the questions which Mr. Hammond asked and the objections that he raised. The writer has endeavored in preparing the present version to answer these questions and meet these objections. Doubtless there are still other valid objections to be raised. If the writer were aware of their specific nature he would be glad to adjust his work to them also.

The writer is further indebted for encouragement, suggestion or criticism to Dean F. G. Young, of the University of Oregon; Dean Shailer Mathews, of the Divinity School, University of Chicago; Professor Eugene W. Lyman, of Union Theological Seminary; Dr. Joseph



Schafer, of the Wisconsin Historical Library; the late G. Stanley Hall, then President of Clark University; Professor H. J. Humpstone, and Mr. Theodore F. Karwoski, of the University of North Dakota; Professor Karl R. Stolz, of the Y. M. C. A. College, Chicago; Dr. A. J. Ladd, Consulting Editor with Lyons and Carnahan, Chicago; Professor E. A. Ross, of the University of Wisconsin; and Dean E. T. Towne, of the School of Commerce, University of North Dakota. None of these gentlemen can be held responsible for any of the faults which readers may find with the book; for the writer has accepted or rejected each suggestion as seemed best to him after considering it from as many angles as he could. He alone is responsible, therefore, for everything in the book which may turn out to be mistaken. The incompleteness of the book is evident, and some of it is heavy reading, but the writer did not see how these faults could be avoided. Yet, as Rev. Charles F. Aked says, "Whatever is worth doing at all is worth doing badly." The writer has developed his clues as completely as seems physically and economically practicable in his present circumstances.

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INDUSTRIAL INFLUENCE ON THE PSYCHOLOGY OF JESUS

CHAPTER I

Problem and Method

The quest for interpretation is fundamental in the human mind. From the time Jesus taught in Galilee scholars have sought to account for his origin, development and significance by constructing explanations in accord with their own knowledge and belief. For us the most enlightening books in this series, outside the gospels, are those of our own period. Of these the most helpful single book for the purpose of the present study is the essay of Simkhovitch entitled, *Toward the Understanding of Jesus.*[1] Taking as granted Simkhovitch's description of the social situation in which Jesus lived, the present writer attempts to outline the development in its proper setting of the Master's spiritual urge and theory of life. The reader will bear in mind, therefore, that this book is interpretation rather than history, in the strict sense of the term. It is an earnest effort to read between the lines of a history that is already familiar.

It is true that many students of the life and teachings of Jesus regard this type of effort as unpromising. Many are not even conscious of the problem to which this book is devoted. For those who cherish the thoroughgoing and metaphysical belief in the Diety of Jesus—and they are still numerous, sincere and very aggressive—the consciousness and thought-system of the Christ had a supernatural origin; consequently any attempt to interpret them by a chain of natural and understandable causes would be unthinkable. On the other hand, W. B.

[1]New York, 1921.

Smith, Drews and others of their school reject Jesus entirely as an historical individual, while still others like Harnack, Loofs and McGiffert feel that a solution of the problem is impossible in view of the scantiness and uncertainty of the material which has come down to us in the New Testament. G. Stanley Hall, more hopeful, seeks to explain the sonship consciousness of Jesus on psychological grounds as derived from an earlier and secret conviction of his messiahship; but this requires, as Hall admits, a readjustment of the record.[2] Every reflective mind reads between the lines either consciously or unconsciously. Why not do it frankly and thoughtfully in accordance both with the record as critically interpreted and with the best recent psychology?

But why concern ourselves about the problem at all? Because the life and teachings of Jesus constitute the greatest of the world's moral treasures and in our minds they imperiously demand comprehension. Failure to interpret them adequately in terms of our own knowledge would result in too many persons either clinging to conceptions which have become untenable scientifically, or rejecting the whole matter as inextricable and therefore worthless. Young people who have been educated in the first of these views, later finding it incompatible with increased knowledge and intellectual honesty, pass naturally to the second view. In this way the world's resources of spiritual leadership are tragically wasted. If a little of this waste can be prevented it is worth while to attempt it.

The method used in this book is to decipher the meanings of the past by the aid of processes observed in the present. It is sufficently illustrated by an experience of Hugh Miller, the famous Scotch geologist. A horse's tooth was found by him in a cave along with some human bones including those of a child. He could not find any

[2] *Jesus, the Christ, in the Light of Psychology,* II, 326-354, 406, 407, 716. Cf. Harnack, *The Sayings of Jesus,* p. 245, footnote.

other bones of the horse and the mouth of the cave would not have admitted a foal a week old. How the tooth might have gotten into the cave was a mystery which seemed insoluble with the data at hand. He took the entire mass of material home with him and later spread it out for further study. While the geologist was thus occupied his two-year-old son came in, looked around the room, and immediately pounced upon the horse's tooth for a plaything. In the light of this action of his own child Miller was able to account for the presence of the horse's tooth among the human bones in the cave. This book is based upon inferences similarly made. The reader is warned in advanced that every statement must be qualified by this fact. The writer has laid tribute upon no new sources of insight except those of present experience.

In describing the development of the thinking of Jesus the writer is compelled to use terms and even concepts which could not in the nature of things have been familiar to him. For Jesus, in his thinking, used images which were furnished by the realities of his own environment and experience; in describing his thinking we have to use images which are furnished by our environment and experience. Many of these images are scientific concepts which imply a degree of polished precision and abstraction which Jesus probably never conceived, and yet they stand for realities with which he has intelligently familiar. To illustrate: A boy twelve or thirteen years of age, who habitually played with older and larger boys, came to feel acutely his inferiority in jumping. By considerable study and experimenting he substantially improved his performance. If, as a man, he undertakes to describe his youthful thinking upon this problem, he finds it natural to say that he analyzed the effort of jumping into its horizontal and vertical components and that he varied the angle at which he left the ground until he had experi-

mentally determined the angle of greatest range. But these terms and concepts imply a degree of abstraction in his boyish thinking which simply did not exist. Yet the reader, if he is willing to interpret these terms to fit the realities of the boy's genuine experience, will find in them a guide to the thinking which actually engaged the boy's mind at the time. The reader must remember this principle when he finds the writer using such terms as "pleasure motive," "reality motive," and "complex." There is no intention to imply, when using these terms, that Jesus was conscious of the corresponding scientific concepts with all their modern definiteness. What is meant is that he was conscious, to a degree of clearness sufficient for his problems, of the underlying psychological realities for which these terms stand.

A personal word to the young men and women who may read this book. The present writer is not greatly anxious to tell you what to think about war, or about race relations, or about industrial affairs, or about political questions, or about family relationships, or about any other of the acute problems which have arisen in our acquisitive society. You must search the realities thoughtfully and discover for yourselves what to think. Of course, we must create an ethical civilization and you must accept the responsibilities of leadership to that end if it is ever to be gained. For the sake of the future of mankind may you be as careful and as honest in approaching this messianic responsibility as Jesus was in approaching his. Having caught a vision like his, may you consider especially his scrupulous honesty with himself; his attitude toward current belief; his reliance upon objectivity and his loyalty to reality even when it was anti-impulsive; his venturesome rejection of exciting dreams of easy success; his refusal to launch into any thrilling adventure which responsible foresight could not approve; his technique of foresighted preparedness in self control; his re-

jection of suggestions of obligation which reason could not approve; his principle of meeting generously every honestly legitimate demand; his method of establishing important but temporarily unwelcome motives favorably in consciousness through persistent, confident and importunate prayer; his ambition to redeem others through directing their dominating valuations; and his dream that the world, through his life, personality and message, might be saved. If you will think adequately about these matters you will develop a capacity for sustained, honest, and effective leadership which will be safe for the world, though perhaps not always for you. Thus only can individual, class, party, national and racial points of view be made to assume a genuinely ethical and liberal character. If the salt lose its savor, wherewith shall it be salted? We must have a leadership such as Jesus conceived. Through it or not at all, the ethical inspiration and proficiency of sonship will be developed and transmitted until they permeate our civilization.

CHAPTER II

Cross Fertilization of Ideas

The reply which Jesus is stated to have made to his anxious and inquiring parents when they found him in the temple upon the occasion of his visit to Jerusalem at the age of twelve was, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"[1] The interesting, the suggestive thing in this reply is the association of two ideas in the boy's conception of his relationship to God. If, as the writer of Ecclesiastes would have us believe, there is no new thing under the sun, originality consists in the discovery or creation of new combinations of elements which have previously existed in some other form. If this be true, the boy Jesus may justly be credited with originality. For in attempting to convey to his parents his plan of action and his reason for expecting them to be able to find him without difficulty he employs two distinct ideas, associating them in a way that opens up a new realm of thought. "My Father's business!"[2] Fatherhood and work! The union of these two ideas is original and, as we shall see, is accepted by Jesus as at once the key to the solution of a problem, and the basis upon which he builds his theory of the Kingdom of God. No wonder that those who heard him talking with the doctors were astonished at his "combinative insight" and his answers.

How did Jesus happen to associate fatherhood and work when he defined his relationship to God? To understand any difficult saying it is necessary that the background of related knowledge and experience which induced the saying be familiar. For instance, a child, seeing a banjo for the first time, called it a "drum-

[1] See Luke 2:41-51.

[2] The literal translation is more inclusive, "the things of my Father."

fiddle". The expression would not be intelligible to anyone entirely unacquainted with the "fiddle" and the drum. But persons having this acquaintance can identify the sources of the originality in the child's own observation. Similarly, the reply of the boy Jesus to his parents in the temple must be thought of in connection with its own appropriate background before it becomes intelligible. We must reconstruct this background from child psychology, from family life and from the national tradition.

Basic to an understanding of Jesus' answer to his mother's remonstrance is an acquaintance with children's originalities and with the way in which they arise. Two principles stated by J. M. Baldwin, who studied the originalities of his own children, illuminate this field. The first is formulated as follows: "The child's originalities arise through his action, struggle, trial of things for himself in an imitative way, or they are in great part the new ways in which he finds his knowledges falling together in consequence of his attempts to act to advantage on the basis of what he already knows."[3] Let us illustrate. A boy said to his mother on Christmas Day, "Mother, is Christmas Jesus' birthday?" Upon the mother assenting, the little fellow made this novel suggestion: "You give me gifts on my birthday, perhaps Jesus would like for me to give him a gift on his birthday."

The reader can easily identify the sources of the knowledge elements which fell together in the mind of this boy. Obviously the thought that "Christmas is Jesus' birthday," came from our contemporary religious tradition; the experience of the child himself supplied the other knowledge element, "My parents give me gifts on my birthday." Neither of these two thoughts was in itself original, but the word "birthday", common to both, mediated their union in such a manner as to allow the boy to infer from them an original and suitable course of

[3] *Social and Ethical Interpretations* (New York: 1913), 108.

action. In this suggestive union the originality consisted. It is a common experience for parents to be startled by what they take to be the strangeness of their children's statements and questions. Is it not due to their ignorance of the processes by which new combinations of ideas arise in the child mind?[4]

Now, strange as it may seem to the adult, the child is not aware of the quality of originality in the inventions of his imagination. Says Baldwin, "The child's originalities are in great measure the combinations of his knowledges which he feels justified in expecting to hold for others to act on, also."[5] An example will give concreteness to this principle. A little girl was "feeding" a "stick horse". A young man, thinking to tease her, inquired whether he might help. The child suggested that he water the "horse". To keep up the teasing he then asked how he could water the horse when he had no water. The astonished child answered, "Why, don't you know you have to give a pretended horse pretended water?" The little girl expected her questioner to know not only that a "stick horse" had to be watered but also that between a flesh and blood horse and the "stick horse" there was a difference which logically required a corresponding adjustment of the caretaking. The sources of the combining ideas and the manner of their union through the word "horse" are easily traced.

One other illustration will show how a child's reply may itself suggest the very background against which it must be seen in order to be understood. A little boy in pioneer Oregon was found by his mother one evening at bed time out by a chicken coop where a pet hen was hovering a newly hatched brood. When his mother asked him what he was doing he answered that he was "putting the baby chickens to sleep". He was taking them up one at a

[4]Cf. *op. cit.*, 107, 118.
[5]*Op. cit.*, 108.

time, holding them until they became quiet, and then laying them down. He was attempting to act on the basis of what he already knew. Action and reply together illuminate for us the background of experience from which he drew his suggestion. We see at twilight a baby brother or sister being rocked to sleep and then tucked into bed.

These three illustrations are sufficient to furnish a basis for comprehending the nature of typical originalities of children. But in order to interpret the reply of Jesus to his parents it is necessary for us to take account of the sources from which it was possible for him to draw the elementary materials for the simple but history-making combination of ideas which he evolved.

Jesus was the son of a Galileean carpenter whose shop and house were one. As in the home the tools of the mechanic mingled with the furniture of the family, so in the eyes of the growing boy the industrial and familial aspects of fatherhood were probably not distinguished. Sonship, apprenticeship and junior partnership blended. The reaction of Jesus to his ever creative father must have been one of admiration and imitation. He must early have begun to interest himself in the things of his father and to wish to be like Joseph when he should grow up. Before he was twelve, if we may guess from present Syrian custom, his father had taught him a little of the technique of carpentry and he had learned to help his father in many ways. He probably learned more by observing and questioning than by formal instruction. The entire group of activities which he associated with his father's presence were for him interesting and stimulative. As a suggestion from present experience, note the following words from a recent newspaper article on Foster Rhodes, an early American ship builder: "His father sailed a brig out of the port of New York and it is easy to understand that Foster early wanted to have

to do with the sea and with the things of the sea." The memory of every older person will furnish innumerable examples of the child's attitude of hero worship toward his father. In the writer's childhood he imitated and gradually learned to help his father in making the family garden. One of the thrills of his life came when the first potatoes from his little garden were cooked and put on the table like his father's vegetables. Jesus must have responded similarly to Joseph, the carpenter and builder. To do so thrilled him with a feeling of worthiness and usefulness.

Again, the Fatherhood of God was an accepted religious conception in the time of Jesus. Philo boasts that the Jewish youth were "taught, so as speak, from their swaddling clothes by their parents, teachers, and those that bring them up, even before instructions in the sacred laws and unwritten customs, to believe in God, the one Father and Creator of the World."[6] There are a number of passages in the Psalms and the Prophets in which God is referred to as a Father.[7] Jesus undoubtedly had ample opportunity to become acquainted with the idea and to make it a part of his own intellectual equipment. To be sure, this Fatherhood was more national than personal but the distinction would not be significant to a boy of twelve.

The household in which Jesus grew up was devout, and, as the time approached for him to assume the full religious responsibilities of an adult Jew, which was at the age of twelve, the importance of the transition must naturally have been impressed upon him. His alert mind must have sought a guiding principle so that he might act to advantage when he should assume his prospective religious duties. As he allowed his mind to dwell upon the sub-

[6]Schürer, *History of the Jewish People in the Time of Christ.* Part 2, Vol. 2, p. 48.

[7]Cf. Ps. 27:10; 68:5; 103:13; Isa. 63:16; Jer. 31:9; Mal. 1:6; 2:10.

ject, thoughts with which he was already familiar began falling together naturally and offering suggestions for action. He may have asked his mother, "Is God Father?" or "Is he my Father?" Not that it was necessary that he should have asked these questions any more than the child in pioneer Oregon asked his mother beforehand whether or not baby chickens should be put to sleep at night like his baby brother or sister. But if Jesus inquired of his mother whether God was his Father, he received an affirmative answer. The reader will easily see how the boy, combining this idea from the religious tradition with his own familiar experiences, inferred that, since God and Joseph were both fathers, it would be appropriate for him to pattern his behavior toward God upon his action toward Joseph. The results of this cross-fertilization of ideas we shall be tracing in the remainder of this book.

A closer examination of the examples of children's originalities already cited will reveal more fully their similarity to the originality which Jesus disclosed in this reply to his bewildered parents. Jesus' use of the word "father" and the use of the word "birthday" by the boy of our illustration are strikingly alike because in both cases a contemporary religious idea was combined in the mind of the child with ideas from his own experience and was thereby made a source of suggestion and guidance. Nor was Jesus' reply unlike that of the little girl who fed the "stick horse". For in each case a child expressed a normal surprise at a disappointed expectation that others would be able to act upon the same combination of ideas which was guiding the child. The words of Jesus betray the simple fact that he had innocently read his own analogy into the minds of his parents and that consequently he expected them to know where he was and what he was doing. He was not expressing, as some would have us believe, any disrespect for parental authority or any

unwillingness to rejoin his parents on the homeward journey; he was simply giving voice to his surprise at what seemed to him their astonishing ignorance of his doings and whereabouts. To say that the boy's assumption that his parents would know where he was and what he was doing was unreasonable is merely to speak from the standpoint of an adult who has failed to discern the child's natural method of interpreting other minds.

The similarity between this originality of Jesus and that of the boy who "put the baby chickens to sleep" lies in the vividness with which the actions and words of each child picture for us the background of experience against which they become comprehensible. The little Oregon boy was trying to act to the best possible advantage toward the baby chickens on the basis of what he knew about human babies *because both were babies.* Jesus was trying to act to the best possible advantage toward his *heavenly* Father on the basis of what he knew about his *earthly* father because both were fathers to him. Accustomed to watch, inquire into and share the activities which went on in his earthly father's house, why should he not be interested and wish to participate in the activities of his heavenly Father's house, the temple? The fact that he lingered in Jerusalem after his parents had gone shows how seriously the boy took both his new combination of ideas and his religious majority.

In closing this chapter the writer should state that he is not unaware that objections have been raised against the authenticity of the incident in the life of Jesus which has been interpreted in this chapter. Instead of replying to these objections he has deemed it sufficient to prove the reasonableness and probability of the incident in the light of child psychology, history and common sense. Every objection known to the writer is based upon a misconception.

CHAPTER III

Industrial Interpretation of Jesus' Sonship

Both in youth and in maturity Jesus regarded God as his Father; hence we feel justified in assuming a continuous development from the religious reflections of the boy to those of the man. In this sense the boy was father to the man; he originated the course of thought which grew into the man's interpretation of life and flowered in his inspiration.

As we have seen, Jesus united and cross-fertilized two groups of ideas in his youthful conception of God's Fatherhood. It follows that the expression had for him a more elaborate and a more stimulating meaning than it has for us. When he idealized the fatherhood of Joseph and made it the basis of a detailed religious analogy, he must have found in this fatherhood at least three principal aspects: those of the just man, the affectionate parent, and the skilled artisan. It is not the task of this book to add anything to what has been said over and over for centuries on the first two of these aspects of fatherhood. Theological thought has largely been limited to these two phases until recently. Justice and love have been emphasized as attributes of God to the exclusion, practically, of his continuous and planful creativeness. Consequently we think of God as judging with righteousness and reproving with equity. Again, because we think of the child as dependent upon its earthly father for sustenance and protection, while its very helplessness is a claim upon his affection and patience; therefore do we as children of God trust him for protection, and rely upon his fatherly qualities for tender and merciful treatment. When we add the idea which underlies universal brotherhood, namely, our common creation by, and common claim upon, the same loving

God, regardless of color, race, or language, we have practically fathomed the meaning of the phrase, "Fatherhood of God," as it has been currently understood.

Vital as these ideas are for religious thinking, they are equaled or surpassed in significance by the ideas which have their origin in the artisan aspect of the fatherhood experienced and pondered by Jesus. Jesus had every oportunity to see his father at work. He must have felt the thrill of admiration and yearned to emulate his father's skill as he watched him manipulate his materials and tools. At an early age he became an active and loyal participant in the technique and purposes of Joseph, the builder. This experience taught him many lessons which, as we shall see, he carried by analogy into the general ideals of his manhood, and which he came to associate with the workmanship aspect of his relationship to God.

Once Jesus had begun to construct his sonship analogy, he must have found in his life with his earthly father many things which beckoned him to reflection and rewarded him continually with fresh spiritual insights. His pursuit of carpentry involved, among other characteristics, intelligent cooperation with his father and brothers, much foresighted planning, a high degree of precision, and long continued effort to bring into concrete existence what had previously been pictured in imagination. It was thus necessary to conceive in advance not only the finished building which was wanted, but also the technical processess by which, and the varied materials out of which it was to be constructed. Mistakes brought discredit to the one responsible for them because they involved a waste of valuable time and precious materials. Lack of alert and serious application to the task in hand was punished automatically by a sense of dissatisfaction and by an increase of labor, whereas work well executed brought a consciousness of approval and achievement.

In this way daily experience gave Jesus a taste for effective effort and a distaste for unproductive exertion, a sense of the merit of efficiency and of the demerit of futility and incompetence.

In the ceaseless succession of technical decisions, each of which required thoughtfulness and accuracy if the whole undertaking was to win approval, there was occasion for the continuous exercise of individual judgment. If this judgment was to be creditable the mind had to be alertly receptive to all the important facts, and willing to accommodate itself honestly to their nature. Says John Fiske, "There is something strongly educational and disciplinary in the mere dealing with matter, whether it be in the manual training school, whether it be in carpentry, in overcoming the inherent and total depravity of inanimate things, shaping them to your will, and also in learning to subject yourself to their will (for sometimes you must do that in order to achieve your conquests; in other words, you must humor their habits and proclivities). In all this there is a priceless discipline, moral as well as mental."[1]

The discipline of the workshop was of inestimable benefit to Jesus' growing mind. There would be a time, for instance, when he would jump to conclusions and be over confident in his endeavor. Then he would find that his results were inferior. This would stimulate him to sharper observation of his father's methods. It is helpful to imagine the boy intently watching his father at work in the hope of discovering how superior results were attained. Rational imitation of his father's manipulation of tools and materials would tend to produce the desired increase in his own proficiency. The spiritual inferences which he would be able to draw from this process may best be illustrated from present experience.

[1] *The Meaning of Infancy,* Riverside Educational Monographs, pp. 41, 42.

While hunting work, a young man once found a large building in the first stages of construction and he asked the contractor for a job. He was hired and sent to help some men who were mixing concrete and pouring it into forms for the walls. The employer's instructions were for him to do whatever part of the work he saw he could do to advantage. In a similar manner, Jesus, in his work with Joseph, would soon discover that he was expected to perceive situations for himself and to adapt his own activities accordingly. Knowing the desired results, and seeing the whole significance of each situation as it arose, he was in a position to apply himself with increasing good judgment, as he became older, to the accomplishment of his father's designs. How inestimable must have been the value of the lessons which he drew by analogy from these facts when he came to his public ministry! For as the Son of God he became responsible for cooperating intelligently in the execution of the purposes of his heavenly Father.

A second illustration. A young man once set his judgment against his father's as to whether a small mill race which they were digging along a hillside should go above or below a fallen tree. The father let the son have his way and the ditch went above the tree. The final result proved to the son's acute chagrin that the father had been right. The truth was thus borne in upon the young man that the sense of certainty, however imperative it might be in his own mind, was not a universal guarantee of rightness; that the judgments of those who had more knowledge and experience than he had were likely to be correspondingly more dependable; and that he had to adjust himself to the fact. Furthermore, the experience taught him that the best judgments are worth precisely what the sound knowledge, related experience, and coherent thought that underlie them make them worth. The reflective worker in stone, wood, or metal is im-

pressed early with this lesson, and, therefore, comes to value the observations, the knowledge, the experience, and especially the ways of thinking that produce sound expectations and enable him to detect and to avoid the unsound.

It was natural for Joseph to permit Jesus a degree of independent judgment. He would not only allow it, but he would come actually to rely on his son being able to use discretion more and more as a normal development of his apprenticeship. Yet the father's judgment, when it differed from that of the son, was likely to turn out to be superior on account of wider knowledge and experience. Nor could the idealizing son have any hestitation in recognizing such demonstrable superiority. But within the limits of his growing knowledge and experience, the son would become increasingly able both to predict and to do in any given circumstances what his father would do. In this sense each new situation would provide a fresh challenge both to personal judgment and to technical skill. Here again, it is obvious how Jesus' training in the workshop at Nazareth would, in consequence of his analogy, give poise to the thinking of his later years.

Moreover, Jesus' industrial relationship to Joseph produced in him its own peculiar set of emotions. The sentiments of grateful love and of self-subordination, dependence, and implicit trust were only a part of the emotional elements involved in the attitude of Jesus toward his earthly father. To supplement these we must add the boy's impulse of hero worship, his consequent imitative tendency, his pride in his skilfully creative father, his ambition to emulate his father's skill, his acquired respect for useful knowledge and experience, his instinct of workmanship, and a dynamic loyalty which was over and above and beyond filial gratitude. He espoused his father's purposes and made them specifically and enthusiastically his own. Thus, when the familial

and industrial relationships of Jesus to Joseph are blended together and systematically organized, we begin to appreciate the human pattern upon which Jesus built his great and gripping ideal of man's relationship to God.

It is well to remember at this point the nature of the God toward whom Jesus adopted so inspiring a relation as that of emulative and cooperative sonship. The heavenly Father of Jesus was the ethically minded Jehovah of the Hebrew prophets, whom they preached as the special vindicator of the poor, the helpless, the widow, the orphan, and the stranger. He was both the Creator of the world and the Power that was currently at work in the beneficent processes of nature. He was a God who loved righteousness and hated iniquity. For Jesus he became a skilled Workman of infinite knowledge and experience, to the furthering of whose purposes it was thrilling to contribute; a Father who was concerned for the welfare of his children and yearned for them to cooperate peaceably with one another; a Deity whose plans were summed up by the prophets, and by the national hopes which they stimulated, in the conception of a perfected society—the Kingdom of God.

It is a fact of psychology that the unseen becomes more and more substantial for us when it is associated with things that are seen. It is this principle which gives appropriateness to the preservation as nearly as possible in their original state of such places as Mount Vernon and the birthplace of Lincoln. When one visits Mount Vernon one almost expects to see Washington himself as one goes around corners and looks into open spaces. The principle is made use of by the Roman Catholic Church as a matter of pedagogical policy. The host, the images of the saints, the holy water, the lighted candles, the elaborate robes and ceremonies, the relics, the pictures, the reproductions of sacred places, all lend impressiveness and vividness to the religious ideas and stories with which

they are purposely joined. There are many minds which simply cannot doubt in the presence of such powerful suggestions of the reality of the unseen.

By virtue of this principle of association, men in all ages and countries have hungered for analogies to support, systematize, and express their abstract ideas and moral ideals. Many words such as "tribulation", many poems such as "The Chambered Nautilus", may stories like the "Pilgrim's Progress" owe their popularity to this human characteristic. An extensive analogy which has been much used in this way is that which compares society to a living body with various organs which divide among themselves the several vital functions. When helpful analogies are once found they are often followed in an exploratory way for the sake of their usefulness in suggesting new ideas, ideals, and values. Before an awakened and contemplative mind they literally germinate, bud, put forth branches and spread themselves luxuriantly upon their intricate frames.

The idea of God current among the Jews at the time of Jesus was too exclusively transcendent for any one but an admiring child to put Joseph and God in the same class even though they were both fathers. But for Jesus the analogy which he began in boyhood brought God back from exclusive transcendence and, by associating him more and more with a loved and imitated human father, made him a present, effective and stimulating personality. Jehovah became intimate guide, daily companion, trusted counsellor, close friend, and was clothed with all the prestige of a visibly creative and present father to be loved, admired, cooperated with, and rationally imitated. Each aspect of the relationship between Jesus and Joseph during the years of Jesus' adolescense and young manhood came through reverent meditation to have its corresponding figurative and spiritual significance. The varied phases of Jesus' whole experience with Joseph were like

the radiating and interlacing parts of an elaborately designed trellis upon which grew the spiritual analogy like a vigorous and beautiful vine. Sonship to his heavenly Father became for Jesus a comprehensive theory of life which, through connection with familiar and tangible things, gave his spiritual aspirations the character of dynamic reality. It made him live, not primarily to be happy, but to be a co-laborer in the achievement of his Father's cosmic purpose. It provided him with a moral law, gave a soul to his universe, wings to his mind, flight to his imagination, permanence to his self-control, authority to his judgment, coherence to his thought, and a dynamic drive to his ideals. It pointed the way for him to all that was good, just, and beautiful. It gave him an effective and a legitimate place in the world and put a meaning into his life. It linked him indissolubly to mankind and provided him with adequate standards of thinking and of conduct. It inspired in him the ideal of service to humanity, expressed in material, intellectual and artistic achievement. It presented to him footpaths for thought leading upward to heights of practical idealism never scaled before by such sure feet.

Nor is this philosophy of Jesus out of date.

> "The beauty of Wilfred Gibson's pictures of the poor in his wonderful dialogues is found in their calm belief that the world is working toward something better. Painful as life is to them they do not think of God as a being who looks on at their struggles from the outside with chill indifference. He struggles with them. Their toil is his toil. He shares their pain and feels their hope for joys which tongue has not told nor the heart of man conceived—the joys of a perfected world. He is with the miner underground, with the woman in childbed, with the forsaken maiden and the dying mother.
>
> The newer poets think of God as the Captain of the human race, not as one who merely marches ahead and leads, but rather as one who fights and labors shoulder to shoulder with his men. His eye is on the far-off divine event to which creation moves. Indeed, he moves it all. He does not idly wait to gather the fruits of man's toil and sorrow for his glory. He toils and sorrows too. We are learning to

> think of the universe as a vast unfinished plan in which we have all been assigned parts to work out, some great, some small, but all essential to the whole, and each dependent on the rest. At the heart of the work stands God the Architect creating with infinite joy and pain. Through all the universe his fellow beings labor with Him."[2]

There are many sayings attributed to Jesus not only in the synoptical gospels but also in the Gospel of John that become more understandable when seen against this background. What he had to say about the value of the individual recalls the home where the loving, judicious, and idealized father treated his children with equal kindness, maintained or restored peace among them with solicitude for the just claims of each, and taught them to be respectful of one another's personalities.[3] Many of Jesus' sayings rest upon the assumption that the action of the child will be like that of the father.[4] In view of the origin of his analogy it was but natural that intelligent imitation and the disposition to obey should be made the test of sonship.[5] There is a saying in John which clearly betrays its origin in the industrial relationship which has just been described: "Truly, truly I tell you, the Son can do nothing of his own accord, nothing but what he sees the Father doing, for whatever he does, the Son also does the same. The Father loves the Son and shows him all that he is doing himself."[6]

It would be superfluous to quote passages which have their analogical background in Jesus's espousal, in his building activities, of Joseph's will.[7] Several sayings emphasize the importance of advance calculation such as the builder finds necessary;[8] others justify the exercise of

[2]Editorial, *Morning Oregonian,* Portland, Ore., November 28, 1912.
[3]Mat. 5:9, 22-24, 39; 6:30; 7: 1-5, 11, 12; 10:29-31, 42; 12:12; 18:15; 18:10-14; 19:14.
[4]Mat. 5:9, 16, 44, 45, 48; 23:32.
[5]Mat. 5:9, 44, 45, 48; 12:50; 8:10-12.
[6]John 5:19, 20.
[7]Mat. 26:39; 6:9, 10, 33; 5:6, 17; 11:27.
[8]Mat. 7:24-27.

honest and informed individual judgment as to what ought to be done in any given circumstances.[9]

It may not be amiss in closing this chapter to call the reader's attention to the fact that the sonship theory of life as thus interpreted has a close affinity with many of the ideas current in the world about the time that Jesus lived. The Stoics believed in a reason immanent in nature which brought the universe under the rule of thought and directed it toward a rational end. This operative principle was called both Logos and God. Along with this conception went the ideal of a "life according to nature". Marcus Aurelius said, "O Universe, I wish all that thou wishest." According to Aristotle, wisdom, or devotion to knowledge for its own sake underlies all virtue; for only he who comprehends how things stand related to each other in the actual world will be able to grasp aright that relation of means to ends on which the success of the practical life depends. He furthermore defines the end of life, which he calls happiness, as the identification of one's self with some large social or intellectual object, and the devotion of all one's powers to its disinterested service. Aristotelian temperance remorselessly cuts off whatever hinders the achievement of this end, while courage resolutely takes on whatever dangers and losses, pains or penalties, are necessarily incidental to its effective pursuit.

[9]Mat. 16:2, 3; 12: 3-8, 11, 12; 11:18, 19; 15:2, 3; 19:7, 8, 11, 12; 9:15-17.

CHAPTER IV

Jesus' Attitude Toward Current Belief

Religion is one of those realms which tend constantly to be dominated by custom and tradition, and no religious leaders were ever greater slaves to the past than were the Jewish religious leaders of Jesus' time. Judaism was fettered by legalistic interpretations of ancient laws, by a system of thought so circumscribed and standardized as to allow for no new vision or revelation, and by customs which had to be strictly observed if divine favor was to be gained and kept. It was this religion that Jesus met, and with which he had to deal. Little wonder that he was faced with opposition, for his sonship interpretation of life bore in itself the seeds of sorrowful conflict.

In contrast with the stereotyped, standardized and rigidly organized religious life of the first century were the flexible methods of the workshop, in the practice of which Jesus grew up. For skilled workmanship is seldom rigidly bound by traditions and customs. Particularly must this have been true in the case of those skilled workmen who lived and labored around the Sea of Galilee about the beginning of the Christian era; for it was an age of the journeyman, when mechanics traveled from place to place, and when men from many nations were accustomed to mingle. Joseph is reported to have made a sojourn in Egypt, and we know that Paul followed his trade as a tent-maker in various places in the course of his travels. When workmen thus mingle, they cannot help but compare their methods and, since the connection between means and ends is clearly visible, they discard unfit practices and freely recognize and adopt better methods.

It was this free, unconventional and purposeful spirit that Jesus, in consequence of his analogical conception

of the Fatherhood of God, carried with him from the workshop into the realm of religion. The traditional idea among the Jews of his time was that God had prescribed in detail all that men were to do. This conception allowed practically no opportunity for the exercise of human initiative or private judgement. As a system of religious thought, Judaism was complete; nothing remained to be added; every detail had already been determined by authority. It was not for mankind to question but simply to obey. Jesus, naturally prefering the guidance of his own analogy, thought otherwise. For him, the divine eternal purposes and processes were far from consummated. God was at work continuously in the beneficent processes of nature and in the helpful thoughts of men. Moreover, God's great purposes were to be espoused by his children, and his technique was to be rationally observed and copied like that of a Master Workman. As a workman who had learned from his earthly father to use his own best judgement confidently in his trade *Jesus was required by his philosophy of sonship to God to exercise initiative and responsible discretion in religious and moral affairs, not only as a privilege but as an unescapable duty.* He returned, like the prophets before him, from poring over the sacred books to the reading of visible and present facts to discern God's will.

The sonship theory of life, being founded by analogy upon what seems to us to be the twofold aspect (industrial and familial) of the earthly fatherhood which Jesus knew, gave to the individual judgement, but not to momentary or irresponsible caprice, a new dignity in the spiritual realm. Following as a model his industrial practice as the son of Joseph, Jesus took it upon himself to judge right and wrong, in other spheres of life as well, upon the basis of his comprehension of just two things, namely, his heavenly Father's purposes on the one hand

and all the significant facts of each successive situation on the other. When these two sources of guidance were fully comprehended, what was right became entirely a matter of reason and sound prediction, not one of traditional prescription on the one hand or mere impulse on the other. Therefore Jesus, thrusting into the background both tradition and caprice, definitely tied up the problem of right and wrong with the power to forsee future happenings on the basis of common sense and a comprehension of current events. Said he, "When you see a cloud rise in the west, you say, 'There is a shower coming,' and so it is; when you feel the south wind blow, you say. 'There will be heat,' and so it is. You hypocrites, you know how to decipher the look of earth and sky; how is it you cannot decipher the meaning of this era? And why do you not yourselves settle what is right?"[2]

What Jesus thus exalted was individual judgement honestly guided by those facts and circumstances which observation and reason could clarify and make understandable. To have rejected, or even questioned, a verdict that was seen to follow from facts, observation, and reason would mave been to prostitute his freedom, to undermine the seriousness of his purposes, and to convert his pride of workmanship into a sham. The principle, therefore, which Jesus exalted into an ideal of general applicability was one which involved both a feeling of individual responsibility and an unreserved self-renunciation like that of the present day scientist. Jesus combined the rational innovator's attitude toward convention and tradition with the skilled workman's persistent respect for settled plans and all ascertainable facts. He appealed from the preconceptions of tradition to the fresh judgements of common sense based upon knowledge and experience.

[2]Luke 12: 54-57.

It was this ideal that enabled Jesus, in his interpretation of duty, to penetrate to the fundamental function of the law and the prophets and to define obedience as the doing of that which would, in view of all the facts, best promote the achievement of the law's admitted purpose. The difference between Jesus' idea of fulfillment and the contemporary idea may perhaps be best explained by a parable. A manufacturer had two great mills in which he had studied to install the most up-to-date machinery. Before his death he bequeathed one mill to each of his two sons and enjoined them to follow the methods by which he had gained success. As new equipment came to be needed to replace the old, both sons purposed in their hearts to be faithful to their father's instructions, but each followed a different method. One son bought new equipment exactly like the old; if he could not find it in the market he had it especially made. The other son bought equipment of the latest and most improved type and departed from the old models in every case where more efficient models could be devised. Which of the two sons, think you, fulfilled the real wish and intention of his father?

To judge between the two sons involves a critical interpretation of the father's meaning. If he regarded his handiwork as an end in itself and as already perfect, then the first son fulfilled his father's dream. If, on the contrary, the father regarded his enterprise as unfinished and if he intended to leave it as a means to the attainment of success and happiness thru self-expression and achievement by his two sons, then the decision must be given in favor of the second son. The sonship theory of life as Jesus developed it on the basis of his industrial relationship to Joseph would favor the second of these interpretations. It furnished a theoretical basis for the continuing exercise of human judgment and initiative.

The activities of Joseph which became significant as

the analogical background of Jesus' life philosophy or world view were in large part the productive enterprises of a creative workman, and ministered constantly to human protection, comfort, and convenience. In large part also they were the activities of a kind parent providing for his household and ruling it in justice and mercy with an eye to the good of all. The inferences which Jesus drew by analogy from these facts of earthly fatherhood, confirmed as they were by his study of the the prophets, all focused in the idea that the creative activities of his heavenly Father were directed to the welfare of men. The world had been made for men to subdue and to live in. The law had been given to promote their living together in mutual helpfulness, peace, and good will. Whatever was destined to work out to human disadvantage in the long run was, therefore, contrary to the will of the Father. Conversely, any act which was to the lasting advantage of men was for that reason obviously consistent with the Father's purpose. All thoughts and actions were, therefore, to be judged as good or evil according to their foreseeable consequences. Conduct was right if its results were such as far-seeing and judicious love could approve. He thus interpreted and envisaged his Father's purposes in terms of human welfare and espoused them specifically as his own. The world was evidently an unfinished piece of work, and he was to help with all the skill he could acquire by the study of his Father's ways to complete it in fulfillment of his Father's aim.

In consequence of the development of this enlightened world view, Jesus inevitably gained a vantage point from which to look upon the evasions, subterfuges, inadequacies and absurdities of prevailing religious beliefs and practices. For organized religion as he beheld and knew it, he has little but indignation. This is evident from the vehemence of his many speeches directed against the Jewish re-

ligious leaders of his own generation. He warns his disciples to "Take heed and beware of the leaven of the Pharisees and Sadducees."[3] He charges these leaders with juggling the law to their own advantage, "Making the word of God of none effect through your traditions, which ye have delivered; and many such like things do ye."[4] So hot is his indignation against them that on more than one occasion he openly condemns them as hypocrites and white-washed sepulchres. Jesus' whole outlook and thinking differed so drastically from current religious viewpoints and beliefs that conflict was inevitable.

To oppose is to invite opposition. And this is precisely what happened in Jesus' case. Those who lacked his advantage in point of view and had grown up under those traditional influences which do not broaden but narrow life's horizons, could not understand or tolerate his attack. In no realm of human thought or activity is radical change universally welcome. It should not be cause for surprise, therefore, if the innovator, however rational, is looked upon as a dangerous enemy. As such, he will be shown neither toleration nor mercy. "Society everywhere," says Emerson, "is in conspiracy against the manhood of everyone of its members. Self-reliance is its aversion. It loves not realities and creators, but names and customs." If this is applicable in part to every sphere of human activity, how much more does it hold true in the realm of religion, especially where religion rests on tradition and traditional customs, as did Judaism! Little wonder that the religious leaders came to regard Jesus as an unfaithful steward who was playing fast and loose with his Lord's desires and interests, or that they should accuse him of having Beelzebub in him, or finally succeed in having him crucified.

Early in his career Jesus must have been aware of the

[3]Matt. 16:6.
[4]Mark 7:13.

opposition this fresh interpretation of duty to God would arouse; and from the prospect of that opposition his sensitive soul would naturally shrink. For when one begins to feel compelled by facts and intellectual honor to depart from any opinion entrenched in convention and tradition one cannot escape feeling at first strangely like a violator of the moral code. Even before such new convictions are publicly announced, knowing the opposition an announcement of them will inevitably arouse, one experiences the resentment of others through sympathetic anticipation. Merely to think of others as condemning our opinions is to know the bite and the bitterness and sting of their disapprobation. Yet society compels the moral and intellectual pioneer painfully to act in the face of this sensitiveness even while he experiences it. This apparently is accomplished by society in the following manner:

Tradition is represented as conforming rigidly to fact. Its protagonists marshal such facts as they can in its justification and this is a sufficient defense for every element of tradition which genuinely accords with the conditions of the time. Furthermore, society always cherishes the memory of the successful innovator of the past who felt compelled to hold fast to facts in the face of contemporary resentment, even as we now honor Copernicus. It is an age old story that "if we had been living in the days of our fathers, we would not have joined them in shedding the blood of the prophets."[5] The ancient prophets are thus glorified for their steadfastness while, on the contrary, any leaders who are regarded as having stultified themselves by abandoning the cause of truth in the face of dislike and danger are held in corresponding disdain. When the pioneer reflects upon what he regards as the probable future verdict of mankind he, therefore, looks upon a recantation without a change

[5]Matt. 23:30.

in his convictions as contemptible. He responds by anticipation and unconscious sympathy to this imminent contempt of posterity just as he previously responded sympathetically to the prospective resentment of his contemporaries. It is obviously impossible for him to reverse his convictions while they seem to him to accord with the facts.

The spiritual pioneer thus faces a dilemma. He must choose either to suffer the anger of his contemporaries or to look forward to the contempt of posterity. *Responding sympathetically to both, he is compelled to act against one or the other.* Whichever way he acts *he must face an internal resistance which he has previously regarded as conscience.* A divided conscience develops in his mind because the two important sources of disapprobation to which he responds sympathetically, namely, the judgments of the present and the future, are conceived as opposed. Between these two opposing phases of what seems like conscience the mind must choose which shall have its demands subjected to discount. Since for all brave men the contempt of society is mightier than its anger, the choice of the pioneer is fixed for him in advance; he chooses to suffer the grief and resentment of the people around him rather than look forward to the stinging disdain of his own heart and of future generations. If he clings to his vision in defiance of the direst threats and the vilest accusations of his contemporaries, it is because any other course would involve ignominy, the absolute forefeiture of self respect. Strange to say, the pioneer is driven by imperative and socially implanted feelings of personal and intellectual honor to go ahead with the identical course for which he feels condemned. He cannot keep his honor and do otherwise, even though he may feel at the moment precisely as if he were committing a crime.

Nor is this an uncommon experience. Any one who

has had to choose between convention and conviction, between friendship and fidelity to fact, knows its heartache. There is something very pathetic about that last interview between Gladstone and Cardinal Newman, which Lord Morley describes in one brief sentence. Both held pronounced and irreconcilable convictions. "The wonderful pair were nervous and constrained, and each seemed a little relieved when, after twenty minutes of commonplace conversation, they arose to part."[6] The pain is naturally all the more intense when one's convictions prove a source of disappointment and sorrow to one's dearest friends. One can suffer philosphically the vilest attacks of a stranger or an enemy; it is the condemnation of one's own household that cuts deepest. How many of us could testify to pain in our own hearts resulting from sympathy for those upon whom we inflict grief by our inescapable but unshared convictions! But positively the only alternative which presents itself to us as possible involves the ignominy of intellectual dishonesty—a course which the pioneer is ashamed to consider.

Many persons who would not call themselves pioneers or prophets, but who nevertheless have had to do their work under a sense of opprobrium, merited or unmerited, can testify to the poignancy of their feelings in this dilemma. It is impossible to describe this experience to those who have not had it without using for comparison some situation in which the sense of guiltiness would be deserved. When Darwin admitted in a letter to a friend his near-conviction that species were not immutable, he said it was "like confessing a murder." Mr. Bryan would, of course, regard this feeling of Darwin's as deserved. But if Darwin felt this way about departing from the accepted belief of his time, why did he do it? Because, however "mistaken" he may have been, he was driven by the facts that he had gathered and by his

[6]Morley's *Life of Gladstone,* Vol. II, p. 432.

reflection upon them; because he could not reverse the convictions which were thus forced upon him; because an abandonment of what he had come to regard as truth would have destroyed his self respect and made him feel guilty of something more contemptible if not more hateful than murder. The pioneers of thought, whatever their field and whichever course they take, cannot escape at least a temporary feeling of guiltiness when they depart from traditional beliefs. It is a part of the price they pay for progress. They find the very throne of conscience itself in dispute between two earnest claimants who come and ask reason for a decision. Reason gives the scepter to that claimant who respects what it regards as the probable future verdict of mankind. Whether or not the specific convictions of any particular pioneer are right is, for our understanding of his experience, irrelevant. They seem right to him.

This experience is symptomatic of that transformation of character which takes place when a sincere mind finds its conscience divided and is, therefore, driven to adjust the conflict on the basis of reason. If the mind has courage and imagination it makes the choice of the pioneer and becomes rationally, instead of naively, conscientious. Conscience, once having been compelled to collaborate with common sense, finds it an indispensable partner and continues the practice. Conscientiousness without common sense is naive and finds its guidance in tradition, convention, or some form of emotional dogmatism. Rational conscientiousness finds its guidance in the patiently penetrating comprehension of present facts with all their consequences. Naive conscientiousness evaluates character and conduct by their ability to evoke directly a warm sensation of approval. Rational conscientiousness evaluates character and conduct indirectly by allowing critically and patiently foreseen consequences to stimulate an enlightened approval or disapproval.

Jesus inevitably underwent this transformation. Disapproval by others would arise as soon as he began to express any ideas that clashed with current religious tradition. There is a world of pathos in the reply which Jesus made on one occasion to those who interrupted him to convey to him the information that his mother and bretheren were without, wishing to speak to him. "Who is my mother, or my bretheren?"[7] It carries one back to those early days of Jesus' career when he first became aware that his conceptions of God and the Kingdom of God meant not only parting with the traditional beliefs of his day, but also breaking with those of his own household. Certain it is that he never called men to discipleship without first sounding a solemn warning. "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; or he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."[8] The whole utterance is not merely a warning but a piece of painful reminiscence. The sorrow which Jesus caused his own family and friends by his unorthodox beliefs must have been the most painful of his innumerable painful experiences. And yet no one who knows the power of an elaborate world view over the mind which holds it and finds it inspiring could expect Jesus to give up his honestly gained but unorthodox ideas. The ransom of the pioneer truth-finder and vision-builder had to be paid in full. His failure to conform to traditions and conventions grieved his family desperately, disap-

[7]Mark 3:33.
[8]Matt. 10:34-38.

pointed his friends, and made for an ever-widening breach in their relationships.

The emotional and intellectual reaction of Jesus to this disapprobation of his developing religious conceptions is described with the deft touches of consumate art in the parable of the unjust steward. In this parable Jesus outlines a situation that inevitably drives a man to act against one phase of a divided conscience. This man is called the unjust steward and, if the interpretation here offered is correct, he and his situation symbolize the pioneer and the pioneer's ethical problem. In a few swift strokes Jesus pictures this painful dilemma in the only way that he could describe it to those who had not experienced it, and justifies the steward's choice. The steward is accused by someone who dislikes him of wasting his landlord's goods, and is promptly ordered to render an account preparatory to dismissal. The steward then earnestly consults his common sense. He reasons that manual labor is for him impossible and that begging involves ignominy. He therefore summons the tenants and reduces the claim of the landlord against each by a substantial percentage, expecting the grateful tenants to receive him into their houses after his discharge.

Comparing the steward now with the conscientious innovator, we observe that *each finds himself forced into a desperate situation where he is compelled to act against one of three inner resistances.* In the case of the pioneer these are: first, unconscious sympathy with, and dread of, the resentment of his contemporaries if he discounts current beliefs; second, unconscious sympathy with, and dread of, the contempt of all who may come to know the facts in the future if he weakens and recants; and third, his feeling of utter inability to change the convictions borne in upon him by experience. The first of these resistances proves least strong, so the pioneer plays for the verdict of the future and saves his own self respect at

the expense of the current standards and beliefs. In the case of the steward the three resistances were: first, unconscious sympathy with, and dread of, the resentment of the landlord if his claims were discounted; second, unconscious sympathy with, and dread of, the ignominy which he would suffer as a beggar in case he weakened and left the landlord's claims intact; and third, his feeling of utter inability to do manual labor. The first of these resistances proved least strong, so the steward played for the future favor of the tenants and saved his self respect at the expense of the landlord's claims. "And the lord commended the unjust steward, because he had done wisely: for the children of this world look further ahead in dealing with their own generation than the children of Light."[9]

In the view here presented this parable is regarded as having grown out of Jesus' own inner experience with the problem which arose when he felt compelled by facts and common sense to depart from the prevailing religious beliefs. The landlord represents convention and tradition; the debts due the landlord are current standards and opinions, which always seem to the orthodox to be even more valid than the rights of property and contract; the tenants against whom the debts exist represent the spirits who in the future will know and understand the facts; and the steward is the pioneer who stands between the present and the future, discounting the authoritative claims of the present and playing for the probable future verdict of all who shall know the truth.

If our analysis has been correct it gives a wonderful background to that saying of Jesus, "Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake; rejoice and exult in it, for your reward is rich in heaven; that is how they persecuted the prophets before you."[10] Jesus had met

[9]Luke 16:8. Moffatt's translation.
[10]Mat. 5:11, 12. Moffatt's translation.

such treatment and had solved the problem of conscience that goes with it. He had become rationally conscientious. He knew that his disciples would have to pass thru the same experience and that the blame heaped on them by others would tend to make them feel blameworthy. He wanted to encourage them to act rationally in the face of that feeling and to defy the resentment of their own generation for the sake of the new truth which he had discovered and imparted to them. He wanted to legitimate in their minds the virile attitude which discounts the claims of current belief where the facts require it. He knew that if his race could not produce men who were sensitive to facts, to reason, and to experience as well as to the displeasure of their own people, and who could endure the latter for the sake of the former, his nation could not achieve that spiritual preeminence and leadership which he coveted for it. And without some such enlightened and masterful leadership he knew that the world could not be saved. "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted?"[11]

On the other hand Jesus nowhere gives evidence of holding the crude belief that seems to be popular in some circles among us, that there is merit in mere defiance of convention or custom. He does not represent the steward of the parable as going any further in discounting the landlord's claims than was necessary to insure escape from ignominy. Jesus did not wish to offend or grieve his fellow men if it could be honestly avoided.[12]

The progress of enlightenment inevitably brings to large numbers of people, especially to young people, the problem which has been discussed in this chapter. College students by the hundred thousand have to meet it and suffer as they solve or fail to solve it. They deserve the

[11]Matt. 5:13.
[12]Matt. 17:27.

profoundest sympathy of their teachers and friends. At the same time they and other conscientious innovators owe a service of sympathy to the grieved and sincere holders of traditional views, and ought not to go further in their opposition than self respect requires in view of all the significant facts. Convention and tradition are as necessary to a society as a balance wheel is to a watch. Without them civilization would be impossible. It is because they are so valuable that society resists what appear to be destructive changes. There is an obligation resting on the pioner to see that he is not a flippant and ignorant fool. That Jesus understood and assumed such an obligation is proved by the parables of the temptation. These will be treated in later chapters.

CHAPTER V

Baptismal Assurance: Fulfillment of Thwarted Yearning

The preceding chapters have outlined the steps by which Jesus developed an original, enlightening and inspiring interpretation of human life by focusing his meditation upon the contemporary idea of God as a Father and contemplating it in the light of his own filial and industrial experiences as a son of Joseph. We have seen how and why this new body of thought, because it validated and dignified responsible human judgment, initiative, and common sense, was bound to clash with the religious ideas of the time. The resulting condemnation of Jesus by anxious relatives, friends, and associates, together with his own persistent belief that he was in the right, had additional consequences which we shall continue to trace until we have accounted for his messianic hopes, his transformation of the messianic ideals, and his baptismal assurance of divine approval.

It may be inferred from modern psychology that disapproval cast upon Jesus an imputation of inferiority, thwarted his natural hunger for recognition, threw his personality back upon its own inner resources, stimulated his mysticism and romantic fancy, and led him to take refuge in a secret communion with his heavenly Father. It is not difficult to reconstruct some of his consequent thinking. He grew into the thought that if he could only gain a wide acceptance for the message which he had found so inspiring and satisfying, it would work an ethical transformation in the attitudes and thoughts of men! Those who accepted it would come to feel the imperious urge which he felt toward intelligent imitation of the heavenly Father and toward the devotion of individual judgment, ingenuity, and strength to the accomplishment

of the divine purpose in the world. If men would embrace the sonship view of life, of privilege, and of duty, what hunger and thirst for righteousness would pervade their minds! What a day it would be for the poor, the wronged, the downtrodden, when the hearts of men should turn to justice, truth and mercy! The Golden Age foretold by the seers of old would be present and he would be its prophet. These dreams are reflected in the fact that later, when he returned to Nazareth after his baptism, he announced his mission by reading in the synagogue from the book of Isaiah—

> "The Spirit of the Lord is upon me:
> for he has consecrated me to preach the gospel to the poor,
> he has sent me to proclaim release for captives,
> and recovery of sight for the blind,
> to set free the oppressed,
> to proclaim the year of the Lord's favor."[1]

In moments of tense romantic fancy he saw the ancient predictions of a reign of righteousness about to be fulfilled through his contribution of an inspiring conception of life. In him the hopes and longings of his nation literally became incarnated. The spiritual bent of his own thinking led him naturally to share Isaiah's conception of the type of world conquest that awaited his countrymen: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their

[1]Luke 4:18; Isa. 61:1, 2.

spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."[2]

Since Jesus hoped for this consummation through the acceptance of his own inspiring message, the ambition of his nation for political domination was transformed in his mind into a passion for an effective ethical and religious world leadership; the Jewish expectation of a kingdom of military supremacy was transmuted into a vision of helpful preeminence in a kingdom of righteousness—the Kingdom of God. The actual military conquerors themselves would be transformed in spirit, and the very disposition of men to oppress one another would disappear. Jesus foresaw only ruin to his nation if they attempted to gain freedom and supremacy by military force; he foresaw righteousness, peace, deliverance, happiness, and world leadership if his own ideas and program were adopted; he saw that his countrymen could substantially supplant Rome as a world power, not by military force but by a captivating spiritual life.

"In all the pre-Christian documents the chief function of the messiah is the overthrow of the oppressors, the crushing of the ungodly powers. . . . . Desperate was the external situation, desperate the inner pain of souls searching for a way out, instinctively reaching towards light and life. Thus all hope and aspiration were centered in the coming of a Christ whose mission is so wonderfully expressed in Luke: 'To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.'"[3][4] Believing that it was practicable for him, through the transforming power of the sonship theory of life, to perform this function of enlightenment, deliverance and guidance, Jesus began to cherish romantically the opinion that he was to be the

[2]Isa. 2:2-4.
[3]Luke 1:79.
[4]Simkhovitch, *Toward the Understanding of Jesus*, New York, 1921, pp. 34, 36.

messiah. The expectation compensated him for the lack of present recognition.

But what a contrast there was between this glorious ideal of Jesus and his actual humble situation! Rejected, rebuffed, misunderstood, humiliated, looked upon as queer if not dangerous even by his own family, he found in his beloved Isaiah still other prophecies which seemed obviously made for him. "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.....He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."[5]

Jesus thus came to combine in his own mind two or more lines of prophecy and to identify the messiah with the righteous but suffering servant of the Lord, who was to win through his tribulations a final triumph. "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.....He shall not fail

[5]Isa. 53:1-5, 11, 12. Cf. Luke 23:32-34.

nor be discouraged, till he hath set judgment in the earth: and the isles shall wait for his law."[6] As days lengthened into weeks, weeks into months, and months into years, this day of recognition and acceptance kept receding farther and farther into the background of the future. In the soul of Jesus there grew correspondingly a sense of thwarted longing for divine authentication, for an assurance that would settle all doubts, for some vindication as effective as that vouchsafed to Moses, Isaiah, or Elijah. All his hopes and fears for self and for humanity were bound up in that desperate yearning. Its growing flame was fanned by meditation upon the promises of the prophets, especially those of Isaiah, and upon the critical situation of his nation and of the world.

What role, in all probability, was played in the consciousness of Jesus by this persistent yearning? To answer this question we must take a clue from the newer phases of psychology. An intense but thwarted desire may be compared to a famished guest at a late and tempting banquet who is taken forcibly from the table without any statement of reason and ejected from the room before he has done more than taste the appetizing food. The disappointment intensifies his hunger and stimulates vivid images of delights which may yet be gained. Far from going away and forgetting, he tries with persistent and resolute ingenuity to get back into the hall in some acceptable disguise. He moves about in the dim light shed from the windows of the hall and schemes continually, watching his chance to catch the doorkeeper and the hostile company off their guard. The longer he remains there unappeased the more acute his sense of loss becomes and the more elaborate become his plans to effect a return. He may even succeed in gathering a sympathetic, organized, and powerful company under his own leadership, with the help of which he

[6]Isa. 42: 1, 4.

may, in a moment when the door is opened for a change of course, enter impressively, quickly change the arrangement of the tables, and, if the reader can imagine it, seat himself with his friends at the head table. *To speak directly in psychological terms*, the repressed wish tends to develop a "complex", and this complex may come suddenly to dominate in consciousness.

It has been proved that some of the forms in which thwarted desires succeed in returning to dominate consciousness are the suggestions of fulfillment which occur in dreams and hallucinations. Momentary hallucinations are not so common as dreams but they are far from uncommon; in fact, they are dreams which sometimes occur during waking hours even in normal persons. They often accompany relief from emotional strains, as in religious conversion. Historic instances are the vision of Moses at the burning bush, the vision of Paul on the road to Damascus, and the voices heard by Joan of Arc. Both the Old and the New Testaments abound in accounts of visions, voices and dreams, which are ascribed to a divine source and are given a religious significance. Jesus, like Paul, grew up in an atmosphere surcharged with such beliefs and it was natural that he should regard them as sacred and authoritative. Often in his communion with God Jesus must have longed to hear the veritable voice of his heavenly Father approving his thoughts, his hopes, his visions, and his proposed course of action.

Brief consideration of the experiences of Moses, Paul and Joan of Arc in the full light of modern psychology may aid us in understanding the corresponding experience of Jesus. Moses, we learn, early displayed a disposition to champion the cause of his people, for he risked killing an Egyptian to protect a Hebrew. When the deed became known he had to flee. But after many years in the desert, and partly because of them, his old patriotic desire came back into his consciousness as the

voice of Jehovah speaking from out a burning bush. The bush which took flame but was not consumed symbolized the fact that the life of Moses had been set on fire by the persistent spark of a long thwarted desire. Overcoming all hostile ideas it gained a clear field, made itself the master purpose in the mind of Moses, and sent him back with accumulated energy to Egypt to accomplish the deliverance of his people.

In explaining the conversion of Paul our point of departure is the martyrdom of Stephen and the fact that Paul, then called Saul, stood by as an inactive spectator. He could not escape, as a sensitive, rational, and conscientious human being, from a sympathetic impulse of instinctive admiration for the herioc way in which Stephen met his fate, with no recantation, with strong words of forgiveness on his lips, and with the light of a divinely consecrated purpose illuminating his face. As the stones crushed to earth such an obviously sincere and superior human being, Saul could not watch the sight inactively without an inner urge toward courageous interference in the martyr's behalf. But this powerful and instinctive impulse was contrary to the established current of his acquired beliefs and he repressed it for the time being as though it were something to be ashamed of.

But subconsciously, outside the well lighted hall or field of attention, the repressed impulse persisted and allied itself with that respect for tested strength, that regard for indestructible good will, and that reverence for sincerity, which are fundamental in human nature. The old self, still dominated by established belief, reacted with a compensating increase of activity against those "belonging to the Way", as if it were itself suspicious of what was actually taking place. The repressed impulse, now become the center of a new and powerful organization of ideas, technically a "complex", found its way back into Paul's consciousness as a light from heaven

and as the voice of Jesus, calling him to a new and previously disapproved life. The new self, entering the field of attention abruptly at an unguarded moment, succeeded in supplanting the old self and in bringing the entire future ingenuity of Paul into the service of its own urge.

The Voice heard by Joan of Arc undoubtedly had a corresponding origin. The longing for the deliverance of France and the emergent impulse to help achieve it were at first repressed by a feeling of helplessness. But the feeling of helplessness was not quite conclusive and the patriotic urge succeeded in coming back in a form sufficiently impressive to carry the whole personality confidently with it.

A young man who has had an experience somewhat of this type tells the following story. "My interpretation of religious ideas and experiences in the light of such scientific knowledge as I could gain began during adolescence. At first the tendency to compare and to reconcile was approved by those around me but when continued study led to interpretations contrary to the orthodoxy in which I was brought up, the approval was withdrawn. Kindred and friends were sincerely alarmed for my spiritual welfare and were genuinely afraid of the influence I might exert upon others. The conflict did not become tinged with ill will and the very sincerity and friendliness of the disapproval caused it to cut the more keenly. There was grief in the hearts of those who loved me; and in mine as well, because they could not convince me and I could find no way of justifying myself to them. I was in the midst of my first year of graduate study in New York.

"It was under these circumstances that there came upon me one Sunday evening, while I was out walking, a presentiment that there was to be preached, near the

point where I was at that moment, a sermon which I ought to hear. Possessing a certain amount of faith in presentiments, I tried to discover some subjective clue as to where the sermon might be heard. Failing in this search I concluded that I was acting foolishly, and returned to my room. My disturbed mental state may be inferred from the fact that upon entering my room the idea forced itself upon me that I had made a mistake. I tried to reason the suggestion away, but in vain. An authoritative Voice insisted that I return to the streets and make toward the Hudson, keeping alert for a message.

"I went out and made toward Riverside Drive. As Grant's tomb rose impressively into view through the moonlit haze, there flashed into my remembrance the words of the great general about his wilderness campaign, 'I propose to fight it out on this line if it takes all summer.' Accompanying this remembrance was also the impression that it constituted the very message I had been sent out to receive. Immediately I experienced a grateful relief from the emotional tension and the intellectual distraction under which I had been laboring."

In the case of Jesus all the conditions existed for a similar experience of relief. There was the profound but thwarted desire for recognition and for asurance. There was the consciousness of condemnation by sincere relatives and friends. There was the honest feeling that he was compelled by self respect and integrity to go on in the course he had chosen as right. In consequence the emotional and intellectual tensions in his mind were at a high pitch. Upon the occasion of his baptism these tensions were brought to a focus. At the close of the ceremony, while Jesus was still near the bank of the stream, he suddenly heard an authoritative Voice which gave him the desired relief and assurance. In terms significantly fitting his own profoundest thought and

most passionate yearning he was told, "This is my Son, the Beloved, in him is my delight."[7]

No apology need be made for the fact that Jesus took this experience as being divinely sent and therefore supremely valid. It provided him with the confident assurance he most needed for the execution of his life's work. The consciousness of vindication naturally extended to his whole sonship theory of life and his method of passing judgment upon ideas; it extended also to his conviction that his gospel was a message of messianic import with which he had been entrusted. It gave the completing stroke to his consecration and developed in him a new sense of capacity, resistance, initiative and power. It is not strange, therefore, that he afterward taught "as one having authority, and not as the scribes."

On the other hand there is no reason to suppose that this divine commendation would be taken by Jesus to apply to any mere whims or romantic fancies which he himself would recognize, in the clear light of common day after the passing of his emotional strain, as ill judged, deceptive, or extravagant. He would rather feel under an obligation to re-examine and to set anew in clear perspective the thinking which he had done under the strains which he had just escaped. He would carefully reject all that was not sound in spiritual craftsmanship or right from the standpoint of a workmanlike ethics. Not only was past thinking to be critically evaluated but settled plans were to be made for the future. It is significant of the sanity of Jesus that in the first flush of this exhilarating consciousness of divine approval he went away into the wilderness for a period of critical, earnest and leisurely meditation.

[7]Matt. 3:17; Mark 1:11; Luke 3:22.

CHAPTER VI

Temptation 1, To Construe Fact to Fit Desire

There is no intention to deny in the present book that those self-constituted social guardians who kill the prophets: namely, the traditionalist in religion, the absolutist in ethics, and the standpatter in politics, are right in thinking that they see dangers in the view of individual initiative and judgment that Jesus took. The issue is precisely the guidance of human judgment. Shall it be primarily by convention and tradition or primarily by purpose and comprehension? In transferring the principle of reliance upon individual judgment from the industrial realm to that of religion, and through religion to the whole of life, Jesus discovered for himself three serious dangers, each involving the employment of this principle as a mere excuse. It could serve as a disguise first, for interested distortion of fact; second, for following seductive delusions; and third, for irresponsible venturesomeness. Each of these dangers was met and analyzed by Jesus and was then described in an appropriate parable.

Before discussing these dangers it may be well to mention certain pitfalls of traditionalism which Jesus seems to have identified, but which are not always sufficiently recognized by its champions. An illustrative modern case is the praise that used to be lavished upon the boy who "stood upon the burning deck whence all but him had fled" because his father had forbidden him to move without permission and then had been killed in another part of the ship. Unquestioning obedience to tradition may similarly defeat the very function which the tradition arose to perform. Strict obedience to the letter of the law may be a mere disguise for conduct forbidden by the origin and spirit of the law. Casuistry, sophistry, sharp

and minute reasoning, provide convenient escapes from the dictates of justice and mercy. When the prophet and moral pioneer arise to sweep away these webs of subterfuge the traditionalist accuses them bitterly in his heart of sweeping away the traditions and the laws themselves. Traditionalism thus tends to ignore rottenness and to perpetuate subterfuge. "For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: an many such like things do ye."[1]

Yet, if obedience or disobedience to law and to tradition is left to individual judgment, choice, or caprice, "where are you going to draw the line?" It is a minute step from liberty to license, from social idealism to bolshevism, or from democracy to anarchy. Individual opinion is rarely free from distortion through personal desire or interest. Yet, in those situations where the individual feels responsible he must use his own discretion, if only in choosing some other individual upon whom to rely. Men cannot find guidance anywhere, not even in the Golden Rule, without trusting the human discretion of some one to interpret it. Jesus felt the mantle of messianic responsibility upon his shoulders and he was compelled, therefore, to solve the problem of suitable guidance. Where could he find it? How could he separate the wheat from the chaff in his own thinking?

Buckle believed that the awe-inspiring aspects of nature in certain countries engendered in the minds of the inhabitants associations and moods which made imagination predominate over reason, infusing into the people a spirit

[1]Mark 7:10-13; Matt. 15:4-9.

of reverence rather than of inquiry. In such impressive surroundings men feel their inferiority and tend to be restrained from confidently critical thinking. Buckle argued, on the other hand, that natural surroundings of more gentle aspect—low mountains, rolling hills, small rivers, and beautiful valleys—promoted associations and moods which enabled reason to dominate imagination, resulting in the type of thinking which was done by the Greeks at their best. Whatever we may think of this theory, human *imaginations* may be so full of impressive pictures and grand perspectives that the evaluating reason is over-awed and subdued. On the other hand, the imaginative pictures and perspectives may be so modest that the free play of critical thought among them is not inhibited. It is possible for a personality characterized by the first of these types of imagination to achieve the freedom and balance of the second. At such a time of transition the precise questions arise which Jesus was pondering. The sonship conceptions and messianic ambitions inevitably quickened his imagination and filled it with stirring and impressive visions. Was his critical power to be paralyzed and inhibited thereby, or was it to rise to the new heights of freedom, rationality and poise which the inner situation demanded?

Even at the risk of boring the reader it is necessary for the sake of clearness to recall somewhat of Jesus' probable industrial experience. While he was learning the carpenter's trade from his father, Joseph, he imitated rationally. For, if pieces of wood required to be closely fitted and they were struck unintelligently with the tool, the damage could be repaired only by an increase of labor. In every undertaking, therefore, the adequacy of Jesus' imitation of his father and of his obedience to instructions were measured before his eyes. The qualities of his judgment and of his workmanship were objectively demonstrated. There was a possibility, of course, that the inevitable

punishment for unworkmanlike conduct might be long delayed and fall upon innocent persons as when a building collapses before flood or storm because of poor design or careless construction. But the workman can forsee such a danger and his self respect suffers in anticipation of it.

The industrial life of Jesus was one continuous process of comprehending situations and then doing the things which these situations required or made appropriate. He had to learn to see things precisely as they were and to picture future facts as they actually were to be if he was to interpret these requirements adequately. He had to accommodate himself intelligently to all the existing facts before he could control the facts that were yet to come. Only when each situation was fully comprehended and foresight was guided by alertly critical thought was he able to exercise a really workmanlike and satisfying judgment. The major promise in all his judgments was the plan of the undertaking; the minor premises were such facts as the grain, texture and strength of different woods, the hardness, color and shape of stones, the character of his tools, the scale of allowable expense, the slope and elevation of the site, and the nature of the soil upon it. Loyal workmanship and self esteem required obedience to every decision that was seen to follow from these premises.

In proportion as Jesus improved in judgment and skill as a builder he found himself increasingly able to anticipate Joseph's instructions. Consequently the instructions became fewer. Every important fact in a situation thus became virtually a word from the mouth of his father, and when he had observed and considered the facts he had no paralyzing misgivings as to what his course should be. If the reader will accept a modern illustration of the principle which Jesus drew by analogy from such experiences, let him ponder these words of Lincoln: "These are not, however, the days of miracles and I suppose it will be granted that I am not to expect

a direct revelation. I must study the plain physical facts of the case, ascertain what is possible and learn what appears to be wise and right. Whatever appears to be God's will, I will do it." Lincoln, like other thoughtful and sincere men, spontaneously adopted Jesus' own outlook upon the problem of suitable guidance for his thinking. Each felt that God's will was to be discerned from observable facts by the honest use of a critical human judgment.

Against this background of conscious reliance upon comprehended facts the temptation stories must be set. Jesus had gone into the wilderness to evaluate his previous thinking and to plan his future course. In the first temptation he describes himself as being pinched with hunger and experiencing a suggestion that, "If you are God's Son, tell these stones to become loaves."[2] The stones about which he was thinking were probably the little silicious accretions, common in the wilderness of the Jordan, which are shaped exactly like little loaves of bread.[3] In other words, Jesus represents himself as being tempted to prostitute his "will to believe"—to substitute an alluring fiction for a sobering fact, to make bread by fiat out of things which only superficially resembled it. Jesus was identifying and describing the impulse, which probably every human being has felt, but which only reflective human beings ever detect, to construe a fact to fit a desire and to disguise an anti-impulsive situation by a mere name that could not change its nature.[4] All that is necessary to accomplish the disguise in such cases is for us to select, emphasize and treat as significant those superficial aspects of the situation in which it most re-

[2]Matt. 4:3; Luke 4:3.

[3]Cf. Farrar, *Life of Christ*, New York, 1875, Vol. 1, p. 129. Also Stanley, *Sinai and Palestine*, p. 154.

[4]Cf. Payot, *The Training of the Will*, p. 124, 326, 331. James, *Principles of Psychology*, Vol. II, pp. 526, 565. Aristotle, *Nichomachean Ethics*, VII, 3.

sembles what we would like to have it be, at the same time dismissing all other aspects as irrelevant or unsubstantial. For the benefit of those who like technical terms, and who may have doubted the psychological insight of Jesus, it may be well to point out that this parable, describing a hungry man urged from within to tell loaf-shaped stones to become bread, indicates that Jesus was conscious of the conflict in himself between the "pleasure motive" and the "reality motive", or between what the Germans call the *Lustprinzip* and the *Realitatsprinzip.*

An illustration from abnormal psychology will help to clarify the precise nature of telling stones to become loaves. A certain business man had at one time considerable wealth but lost it in a plausible speculation upon which he was induced to enter. In time this affected his mind to such an extent that he had to be kept under gentle restraint. He had always been a man of generous impulses and now, upon reading in the newspaper a story of distress, he was allowed to take a blank check, fill it up for a substantial sum, put it in an envelope addressed to the sufferer, and drop it into a pretended mail box. Thereupon the old gentleman would congratulate himself upon having done a kind deed. Nevertheless, whenever he was engaged seriously in conversation by one of his old friends it would come out that he *knew* that he no longer had money in the bank, yet the idea was so exquisitely painful to him that he would not let himself *believe* it.[5] The pleasure motive vanquished the reality motive; fact was construed to fit desire.

To this type of temptation the idealist is peculiarly subject. The Ford Peace Ship is a modern illustration. No one questioned the sincerity and purity of motive of those who sailed for Europe in this vessel in the early days of the World War with the hope of effecting a reconciliation among the warring nations of the Old

[5]See James, *Principles of Psychology,* Vol. II, p. 567, foot-note.

World. Many, however, did grieve at their naivete. For it was obvious that idealism had unconsciously blinded those undertaking the mission to insuperable difficulties, intense passions, and inextricable complexities which they were destined to face, once they arrived in Europe. It was a demonstration of the futility of telling stones to become bread; of substituting agreeable misconceptions for less agreeable facts. Zeal beyond wisdom not infrequently causes men to close their eyes to realities and to shirk the duty of facing facts with resolute honesty. Few there are who are willing to espouse reality utterly—at the price of a serious modification of cherished impulses. The greater faith one has in human nature and in the goodness at the heart of things, the more seductive is that type of imaginative optimism which produces ineffectiveness when it does not produce disaster. Jesus faced this danger and knew that he faced it.

The feeling value of a contemplated satisfaction which is about to be denied *becomes excessively vivid.* This fallacy is the point of weakness at which Jesus found it effective to counter attack. "Man is not to live on bread alone, but on every word that issues from the mouth of God."[•] There were more permanent but temporarily less acute desires to be satisfied—a memory of thoughtful workmanship to be protected, divine purposes to be achieved without fail and, as he steadily contemplated and re-evaluated these, the feeling of the extreme worth of the satisfactions that were painfully but appropriately denied began to diminish to correspond with their actual importance. The fulfillment of the design of God, the Creative Workman, the Father, was the end for the son to seek, and every significant fact was a word or appointment indicating and suggesting the divine will. From this dynamic ideal Jesus drew the strength to subordinate

[•]Matt. 4:4; Luke 4:4. "Every word" means not only a word spoken, but also thing, purpose, appointment.

temporary desire to the obvious verdict of objective facts, for a distortion of fact was a violation of his major premise. Of course, the verdict of the facts might seem at times like the very touch of death,[7] yet it was to be faced lightly, loyally and without flinching. Against this background the principle of self renunciation stands out in bold relief. "If any man wishes to come after me, let him deny himself, take up his cross, and so follow me; for whoever wants to save his life will lose it; and whoever loses his life for my sake will find it."[8]

It has been said of Sophocles that he "saw life whole and saw it steadily". That is precisely the principle Jesus consciously observed. When Socrates identified virtue with knowledge or with a real discernment of the highest good he undoubtedly had in mind steady rather than flickering inner vision.[9] But it is just this relatively steady and unflickering vision that requires for its achievement a capacity to suffer with self-forgetful composure the most desperate temporary privations for the sake of more durable satisfactions. The imperious desire, almost in possession of the entire consciousness, must be kept from dominating the mind and must be compelled to wait until it has arranged satisfactory terms with other desires, and especially with the chief ideal desires of the individual.[10] Otherwise the gratification of overstimulated desire is thrust into an environment of facts which will not permanently justify or bear it out. With the passage of time, therefore, the once excessively valued satisfaction loses its million dollar aspect and becomes like a moth eaten garment, or like a piece of rusted iron, or like a hoarded piece of money which is stolen by a thief. It seems likely that this was the point

[7]Cf. James, *Principles of Psychology,* Vol. II, Pp. 534, 563, 578, 579.
[8]Matt. 16:24, 25; Mark 8:34, 35; Luke 9:23, 24.
[9]Cf. James, *Op. cit.* Vol. II. pp. 561-564.
[10]Cf. James, *Op. cit.* II, 532.

which Jesus attempted to drive home when he said to his disciples, "Store up no treasures for yourselves on earth, where moth and rust corrode, where thieves break in and steal";[11] but their literal minds were closed to the philosophic meaning which the words were intended to convey.

It was on the basis of such practical psychology as this that Jesus came to apreciate the moral bankruptcy of the worldly rich. There is no desire which is more subtle than the love of riches in leading men to command deception that it becomes business; cruelty that it become just desert; human labor that it become a mere commodity; cynicism that it become candor; fairness that it become sentimentality; social-mindedness that it become bolshevism; or international good will it become effeminacy. Jesus relied upon supreme loyalty to the purposes of his Father, as they were pictured in his conception of the Kingdom of God—the kind of a society he would have liked to live in—to furnish the ethical urge with which he resisted temptation and kept unbroken the delicate link between knowledge and action. But what can be hoped from a creature whose own immediate material welfare is his dominant motive, his major premise? Nothing! What may be feared? Everything! Selfish men shrink from seeing anti-impulsive realities steadily; facts are distorted both consciously and unconsciously in order the better to serve a private purpose. Business, professional life, politics, even idealism, are all in one way or another subjected to this temptation.

Jesus, in his own estimate of human nature and of the conditions of his own time, refused to substitute a fiction born of desire for knowledge born of reality. He was under no self induced delusion as to the actual moral conditions and possibilities of mankind. Just as the expert carpenter knows that the grain and hardness of wood must be watchfully humored in order to be conquered, so

[11]Matt. 6:19.

Jesus regarded it as obvious that moral standards and legal requirements had to be adjusted to actual human nature. He explained the liberality of Moses to the husband in the matter of divorce as being a concession to human hardness of heart.[12] In regard to his own higher principle he said, "Let anyone practice it for whom it is practicable."[13] He was aware that "No one sews a piece of undressed cloth on an old coat, for the patch breaks away from it, and the tear is made worse; nor do men pour fresh wine into old wine-skins, otherwise the wine-skins burst, and the wine is spilt, and the wine-skins are ruined. They put fresh wine into fresh wine-skins and so both are preserved."[14]

Along with his reflections on human nature, and on telling stones to become loaves when acute hunger suggests it, Jesus probably reflected on the question of whether the dominant interest of the individual does not always determine what is or is not fact for him. Thus Jesus came to understand the necessity of cultivating in men such a concern for social righteousness that an adequate motive would undergird the attempt to see thinks unselfishly as they are. He had little faith in commands to be righteous under penalties. Righteousness must result from the urge of desire. "Blessed are those who hunger and thirst for goodness! They will be satisfied."[15]

Doubtless some reader who takes a different view of these facts from that presented in this book will say to the author, "Physician, see things as they are thyself." For any of us it is most difficult to see facts objectively when they cut athwart our impulses. The ideal of open-mindedness, however, does not imply a mere willingness on the part of one person to give in and substitute an-

[12]Mark 10:2-5; Matt. 19:8.
[13]Matt. 19:11, 12.
[14]Matt. 9:16, 17.
[15]Matt. 5:6.

other's view of the truth for his own. It does involve a sympathetic attitude toward the other man's opinion and a willingness to have the difference settled, if possible, by such evidence as can be critically appraised by both. The most we can reasonably ask is that each of us be conscious of the conflict in himself between the *Lustprinzip* and the *Realitatsprinzip* and maintain in his own mind loyalty to reality rather than to temporary desire. In order that conditions may be made as favorable as possible for the composing of these divisive differences it is very important that the objectively verifiable facts be not misrepresented.

G. Stanley Hall once said in a lecture, "Probably no great vice ever grew up in the world that was not sheltered by a lie." Jesus challenged such lies, analyzed them, and consciously refused to tolerate them in himself. Unless this ideal goes along with trust in individual judgment the latter becomes mere caprice. Over against caprice and wilfulness Jesus set objectivity and loyalty to reality.

CHAPTER VII

Temptation 2, To Construe Phantasy as Foresight

Builders must learn not only to see present facts as they are; they must learn also to foresee future facts with candor and exactitude. But occasions arise in life when it is impossible to predict the future, especially the distant future, which is usually what we are anxious about, with a certainty like that of the carpenter when he begins to prepare the lumber for a building. What shall one do when one hungers and thirsts for more assurance of the future than calculating reason can honestly supply? Jesus was making plans to measure up to a messianic responsibility and he had nothing but analogy to guide his receptive and critical mind.

As a mechanic Jesus had learned how to visualize the future definitely in so far as such foresight was necessary to guide his activities as a workman. Experience had taught him the limits of such foresight. His romantic fancy on the other hand had probably familiarized him with a type of far-off dream which disguised itself at first as foresight but which proved later to be delusive. In the course of the wilderness temptation and reflection these two methods of conceiving the future forced themselves upon his attention and were consciously weighed as to their relative value for plan making. Should he visualize his future in spiritual leadership by the calculating and self reliant method which had proved to be dependable in building? Or should he accept the promises of easy and certain success offered by the phantasies which arose whenever he released his imagination and freed it from the critical bridle? The former course consisted in observing and inquiring into all the significant facts as fully as possible, setting them out in adequate perspective, pondering and assimilating them in the simple light of

knowledge and experience, and then acting upon the resultant conclusion with the cautious confidence of an engineer. The alternative course consisted in freeing his imagination, leaving it to its own devices, and then adopting whatever conclusion was vouched for by the resulting phantasy. His parable of a tempting panorama seen from a mountain top seems to be an analysis and description of the latter type of deliberation.[1] The reasons for this interpretation of the parable will appear as we proceed.

The story of this temptation resembles the Jataka tale entitled, "Holding to the Truth", which narrates the fate of a merchant who allowed himself to be deceived by a mirage into the belief that water was near, and who emptied the jars which he carried, in order to reach the promising land the sooner. Over-anxiety to attain some desired goal easily leads men to empty the jars of knowledge, experience, and common sense in order to achieve the quick and brilliant success which is pictured to them by exciting and wish-fulfilling fancy. Untrammeled imagination easily outbids common sense and, unless one realizes its deceptive nature, it carries the personality with it. Between practicable visions on the one hand and mere deceptive mirages on the other each of us has to learn by experience, watchfulness, and reflection to distinguish. We usually learn this lesson as applied to little things rather early in life. We may or may not gradually extend it to more important matters later. With Jesus in the wilderness it was a question of this extension.

The distinction may appear more clearly if the reader will pardon a very trivial but strikingly illustrative case. A young mother of very limited means was in a clothing store choosing which of two shirtwaists to buy, for she could not afford both. She examined them in every

[1]Luke 4:5-8; Matt. 4:8-10.

detail of fabric, workmanship, color, and style, but just as she was about to make her choice in favor of the one that came off best under this objective examination she became frightened for fear she was making a mistake. She hesitated, prayed over the matter, and "left her mind open for an impression." Her imagination then developed delightful pictures of a long service from the other waist and of her receiving compliments upon its appearance. The original choice, critically made but fatally handicapped by fear, had no chance in such a competition and the decision naturally went in favor of the second waist. The purchase proved disappointing and the young mother reverently decided that "the Lord wanted to teach her to use her judgement in such little things." The imaginative deliberation which she learned to distinguish from her "judgment" is here called phantasy.

Students writing examinations find opportunity occasionally to make or to refuse to make a similiar transition from frightened reasoning to trusted phantasy. One student relates an experience as follows: "The problem was rather difficult for me and I tried to bring to bear on it all the common sense that I could muster. By this effort I arrived at an answer which I knew was the best I could do by reasoning logically from the known to the unknown. But I wanted to make a favorable impression upon the professor and I became afraid that this answer might be a mistake. My imagination developed visions of a disappointed professor, a low grade, and a faint-praise type of recommendation when I should want a job. Precisely the opposite anticipations attached themselves to the other answer but, fortunately, I hesitated this time to believe them. I had known such visions to be deceptive in the past and, in the absence of a convincing test of their present truth, I felt a forbidding impulse of self respect at the thought of committing

myself to them. Nevertheless they had a most seductive appeal and at the moment when I ignored them and wrote down the answer which was merely the best that calculating and critical thought could do I felt as though I might actually be tossing my future into the waste-basket. To write that answer *was to trust my own best judgment in the full consciousness of its fallibility.* I knew precisely how Caesar felt when he crossed the Rubicon. But when the professor saw that answer he astounded me by saying: 'You are one of the few men who ever answered that question correctly.' "

Theodore Roosevelt in one of his autobiographical sketches tells how he learned this indispensable lesson. When he first entered political life it occurred to him that the years to come held for him a destiny of high distinction. With this in mind he began to approach every new situation with a question as to what effect each proposed action might have upon his expected career. Nothing but indecisivenss and futility rewarded him; for particular situations, being concrete and specific, invited him to use his best judgment; but the distant future, being yet hazy and speculative, called forth only unstable phantasies when he anxiously tried to divine it. He thereupon determined to act in each particular case as seemed right in view of all the presently available facts and to leave the distant future to be taken care of in like manner.

The elements characteristic of this peculiar intellectual and emotional transition may now be summarized in more general terms. In each case desperate over-concern for some future satisfaction leads the mind to seek a degree of assurance greater than carefully critical thought, with its feared fallibility, can offer. The genuinely critical method, failing to satisfy the imperious demand for infallibility, is consequently discredited and discarded. Imagination, thus freed from the guidance of

common sense, proceeds to gratify hope by developing a phantasy which, by exciting the emotions sufficiently, stimulates the required feeling of certainty. When the phantasy turns out to be a mental mirage and the feeling of certainty a delusion, the mind comes, in time, to identify and accept the critical foresight which is honestly acknowledged to be fallible, rather than the uncritical phantasy which wears the deceptive and exciting "front" of infallibility.

However sudden the final step in this transition may seem, it is likely to have been preceded by a slowly growing distrust of the phantasy method of conceiving the future. Consciously or unconsciously every new phantasy revives in the normal mind the cumulative traces of previous deceptions. To believe each new phantasy requires a more and more conscious repression of this memory. This repression of a protective suspicion involves an increasingly serious injury to self respect. This is due, probably, to the attitude of amused contempt which people everywhere assume toward the dupe who believes absurdly extravagant promises and acts upon them to his undoing. The reader will easily contrast this attitude with the respect which he himself feels for a person who follows his best critical judgment, knowing and discounting its fallibility.

This temptation may be likened to a private exhibition of moving pictures arranged by a salesman of fake stock to close a deal with a prospect. Ask the escaped prospect to tell his experience; if he has analyzed it he is likely to relate it somewhat as follows: "The film depicts results to follow my purchase of the stock. It does not analyze the investment as a banker would. It shows me riding in a fine automobile, living in a beautiful home, traveling around the world, and admired everywhere as a sure master of the art of speculation. But because I have been betrayed in previous experiences of this type,

there is a familiarity about the darkened room, the screen, and the manner of the salesman which excites unwelcome misgivings. Nevertheless, the appeal is skilfully made and difficult to resist. The salesman assures me with the "front" of sincerity that his proposition is remarkably safe as compared with savings banks and that he is only a second cousin to the man who deceived me last time. He tells how extremely unfortunate it is for me and my family that I should hold him in suspicion on account of the escapades of his renegade relatives with whom he long ago broke off all acquaintance. But in order to restore my confidence and in view of my having been previously deceived, he offers me a guarantee properly engrossed and sealed that the pictured results will follow if I purchase the stock. He will give me in advance post-dated checks for future dividends. He explains confidentially the vast opportunities before his company and shows how my suspicion will cost me a fortune if I do not believe him and accept his offer without further delay. But to do this I must repress the suspicion aroused by the fact that *between me and the delightful picture there is a space which is darkened or at least so dimly seen that it is ignored.* This ignored space holds all the facts that are close enough to be verified critically. Beyond these verifiable facts, and in front of the picture, is a gulf which is not subject to present exploration. Implicit in the experience everywhere is the futile assumption that patient investigation and cautious interpretation are worthless because they are honestly admitted to be fallible. I know that other persons whose judgment I most respect would regard me as a foolish dupe if I should tell them of my accepting this assumption. In self respect I revolt against the idea. The price of acceptance is self degradation; it is too high; it is in itself sufficient, when comprehended, to discredit the most enticing promises, even if they were responsibly made. Accord-

ingly, the big post-dated checks are renounced and the salesman is dismissed."

This figurative account of a detailed introspective analysis may now be summarized in more technical terms; untechnical readers may pass to the next paragraph. The distracted individual retires into an imaginary world where his thwarted desire is offered a delusional fulfillment while all the mental processes incompatible with this fulfillment are shut out of the field of consciousness. Through the mechanism of wish-fulfillment the pleasure motive struggles to dominate the reality motive. The pleasure motive encounters an obstacle in the association of the reality motive, through self respect, with the superiority and inferiority complexes. When this reinforcement is fully developed, the reality motive succeeds in dominating the pleasure motive.

As has previously been explained, the industrial experience of Jesus with his father, Joseph, emphasized the reality motive and the habit of critical thought. When he based his religious ideas upon this experience as a model and found the analogy a never failing source of insight, it was natural for him to associate the reality motive and the critical method of thinking with the worship and service of God. Finding the undisciplined pleasure motive at war with the reality motive it was natural for him to associate the former with the worship and service of Satan. "For whoever wants to save his life will lose it, and whoever loses his life for my sake, he will save it."[2]

When Jesus made and analyzed the transition which we have elaborated in this chapter, he had to put his analysis in other terms than ours. He represented Satan as taking him to the top of "an exceeding high mountain" and showing him "all the kingdoms of the world, and the glory of them", assuring him at the same time, "All this

[2]Luke 9:24; Matt. 16:25; Mark 8:35.

power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will give it. If thou therefore wilt worship me, all shall be thine." The spectator on the mountain top resembles the spectator in the moving picture theater in that *attention is directed away from the near, the verifiable, and the commonplace to the distant, the inaccessible, and the enchanted.* The accompanying promises, relating to wealth in the one case and to power in the other, are in both cases extravagant to the point of absurdity. Their appeal is, therefore, entirely to the pleasure motive. In both cases the reality motive is tied up with self respect, and is successful in the face of what seems to be a renunciation of the supreme satisfaction of the pleasure motive.

This interpretation is confirmed by the teaching of Jesus about the undesirability of anxiety, for anxious thought is a stimulant to phantasy. The habit of resorting to phantasy to cure doubts engenders a type of character incapable of prompt and vigorous resolve. This is because decisions which grow out of the careful investigation and interpretation of verifable facts are modified only as new facts add themselves to the existing stock; but decisions which grow out of phantasies become unstable whenever a disturbing doubt appears, and imagination proceeds to supplant the old phantasy with a new one. Over-concern is fatal to that spirit of good sportsmanship which accepts an honest and critical but admittedly fallible conclusion with a venturesome zest, knowing merely that everything humanly calculable has been taken into account. The demand of Jesus for stability of character is, therefore, related to his attitude toward over-concern and the vagaries that go with it. There is an expression of this thought of Jesus in the words of the apostle James: "Whoever of you is defective in wisdom, let him ask God who gives to all men without question or reproach, and the gift will be his. Only, let

him ask in faith, with never a doubt; for the doubtful man is like the surge of the sea whirled and swayed by the wind; that man need not imagine he will get anything from God, double-minded creature that he is, wavering at every turn."[3] It is when men distrust the honestly critical solution of their problems that they become the prey of mountain-top phantasies.

On the other hand, a combination of over-concern with a set of ideas and emotions that are crystallized through tradition, self-interest or prejudice may be about the most irrationally and hopelessly changeless thing in the universe. It is a pathetic fact that, to persons who possess this characteristic, the dry, coherent and venturesomely critical kind of thinking appears dangerous and superficial. Precisely thus must Jesus have seemed to the religious leaders of his time. How much of this potential opposition did Jesus realize as he reflected in the wilderness upon the challenge offered to him in present facts and future probabilities? We can only infer our answer from his conscious refusal to substitute fiction for fact, or phantasy for venturesomely critical foresight.

[3]James 1:5-8.

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CHAPTER VIII

Temptation 3, To Disguise and Escape Restraining Foresight

There is something enticing about rashness. Unimpeded action is as pleasant as obstructions and inhibitions are unpleasant. The first reaction of a nervous system when its urge is blocked is an attempt to do away with the offending obstacle. If it cannot be destroyed, broken or pushed aside, the next best device is to hide it; if it cannot be hidden, perhaps it can be ignored; if it cannot be ignored permanently, perhaps it can be ignored temporarily. If disguises will help to accomplish the end in view—and they generally will—they are employed shamelessly unless the mind has become alertly sensitive to them. The parables of the temptation prove that Jesus was thus sensitive and that he analyzed the devices by which the pleasure motive seeks to escape the restraints imposed by the reality motive.

In the third parable of temptation Jesus describes himself as transported to a pinnacle of the temple and forthwith urged to cast himself into the space before him, trusting that the calculable consequences would not be allowed to happen.[1] The type of urge which Jesus had in mind is one which most persons have experienced when, in venturesome mood, they have stood upon the brow of a cliff, the edge of a bridge or the top of a tower. The prospect of moving through space freely promises delightful satisfaction to a primal tendency. It is a fascinating exploit to jump from a dizzy height and land safely in water, hay or circus net. But if the landing place is a stone pavement most of us find ourselves foregoing the glorious satisfaction of the free and rapid movement. If, however, the taking of risks cannot be

[1]Luke 4:9-12; Matt. 4:5-7.

avoided, why submit at all to the irksome restraints imposed by calculated probabilities? Why not throw ourselves with abandon into what is before us and enjoy the supreme delight of wholly unimpeded action? If, as we saw in the preceding chapter, the future best takes care of itself without present anxiety, why should we allow it to give us pause now? "On with the dance! Let joy be unconfined!" In words more up to the minute, "Step on the gas!" "Take a thriller!"

The reader will observe that this attitude naturally suggests itself to the person who has just accomplished the intellectual and emotional transition described in the preceding chapter. Fundamental to that transition is a venturesome disregard of threats and promises which have to do with the distant future. Energy is thereby released for freer action in the immediate present, which is a great relief and satisfaction. If the threats and promises of imaginary phantasies can be ignored with impunity, why not *escape the restraints of critical foresight also* by dismissing them along with the fancies? What exhilarating freedom of action we could enjoy if we could escape the responsibility of ordinary foresight! Just disguise the disastrous landing upon the stone pavement as a fancy of the distant future and launch out freely into the space immediately before you! That is the device by which the pleasure motive again and again returns to assault the restraints imposed by reality.

This temptation, which Jesus met in making his messianic plans, may be better understood if we see its type in present experience. The hurried author is annoyed by the constant need for minute verification and many are his temptations to take a chance on a guess. The partisan editor takes chances continually that his readers will not discover the facts which he ignores or misconceives. The politician freely seeks to discredit his opponent by telling damaging half-truths, hoping the day

of reckoning will come too late to do him harm. The popular minister of the gospel who tickles his crowds with epigrammatic deliverances on topics in which he is not expert takes chances on giving out what is the exact antithesis of proven fact. To adopt another of Jesus' figures of speech, all men are tempted to build houses gloriously on the sand in the hope that the flood will never come, or will not come until they have gotten away.

But the skilled workman, who backs himself to be a competent builder, is concerned for the future of the house and not merely for himself. His personal self esteem stands or falls with the edifice he has built. This dependence of self respect upon the intrinsic quality of his work was a feeling which Jesus easily transferred from industry to religion through the analogy of sonship. To dismiss ordinary foresight and workmanlike prudence was irresponsibly to tempt God, and that was forbidden. The consequences of venturing to cut impulse free from the restraints of reality are set forth in the description of the disaster which befell the house built upon the sand.[3] In planning his own messianic program Jesus tried to follow a method which would prevent any such mistake with its irremediable tragedy.

But we must return for a moment to illustrations from present experience. Some of the common tendencies of our own age exemplify the type of temptation Jesus had in mind. Everyone remembers the run of fiction which depicts the hero as smiling under the most adverse circumstances and which tells how optimism is ever rewarded with prosperity. A number of religious cults have sprung into existence which ignore evil and deny all reality that does not stimulate hopefulness. Men in business have been encouraged to "think success" as a sure means of achieving it; the greater the cause for depression the greater the need for disguising and ignoring

[3]Matt. 7:26, 27.

it. Popular science and philosophy have inclined men to believe in an upward trend of life that is inevitable. History has been viewed in such a way as to confirm the tale, while the poet compressed the thinking of the age in the universally known line, "God's in his heaven, all's well with the world."

We enjoy a partial escape from this in times of adversity. At such periods we learn to view restraining and sobering facts with less distortion. We learn to forsake extravagant phantasies and to trust critical foresight, making all necessary allowance for its fallibility. We learn the futility of dismissing predictable disaster as a mere imaginary fancy which can safely be ignored. But, unfortunately, we do not notice these improvements as being separable from particular circumstances, as Jesus did, and erect them into consciously adopted ideals. As our prosperity begins to return we also begin to forget. Eagerness to get ahead leads us to interpret facts too favorably, to indulge in vivid phantasies of quick and sure success, and to yield again to that naive hopefulness which makes the next period of adversity a certainty. Yet Jesus, even in the exhilarating confidence of his baptismal assurance realized the necessity of doing his thinking dependably and responsibly.

In making his messianic plans Jesus must have considered the possibility of a military career. The zealotic attitude was a pervasive one among his people and the prospect of launching himself with abandon into this patriotic fight against great odds promised an exhilarating satisfaction to the primal tendencies of pugnacity and of leadership. But as a leader responsible for the exercise of engineer-like discretion he could not help but see the futility and disaster to which a military effort was sure to lead. He was enough of a psychologist to understand the fallacy of a war to promote the diffusion and acceptance of spiritual ideals. He clearly saw that

the salvation of his nation could not be of a military character. His kingdom could not be "of this world"; yet it was to be in the world and was to dominate it through the wise stimulation and guidance of the world views, the ideals and the thinking processes of men.

Whether Jesus intended it or not there is a progressive order in the descriptions of his temptations. In the first he distinguishes and chooses between two attitudes toward facts when these facts are present, verifiable, and painfully restraining; in the second he distinguishes and chooses between two methods of picturing future facts when these facts are regarded with great concern and with desperate hunger for infallibility; and in the third, he distinguishes and chooses between two attitudes toward future facts when the facts which are calculable on the basis of past experience are such as to restrain an urgent impulse to unimpeded action. All three descriptions are evidence that Jesus, in considering matters messianic, felt his way through to a soundly analytical and critical method of thought. The parables of the temptation set forth what he picked out to be his guiding principles. Through each of them the effects of his industrial discipline and his analogy may be perceived. He chose to be loyal to reality, to think daringly but critically, and to submit responsibly to the restraints of rational foresight.

CHAPTER IX

Relation of Ethical Struggle to Introspection.

Before treating directly the subject of this chapter it is necessary to give a few paragraphs to the prevention of possible misinterpretations. The comparative study of the parables to which we now pass was suggested to the writer by certain experiences connected with his own ethical struggle and the accompanying introspection. From time to time he felt the urge to analyze the past activity of his own mind for the purpose of clarifying his aims and of expediting his pursuit of them. In seeking to set the resulting discoveries clearly and concretely before his imagination he has tended to describe the subjective facts in figurative and objective terms. To find such terms which would be appropriate involved an eager search among the resources of past experience and acquired knowledge. As soon as a hint of a suitable figure of speech was stumbled upon, an attempt was made to elaborate and modify it to fit the facts to be described. In this manner there arose a parable which became for the author a setting forth of what was to him an important subjective process. At first each parable was constructed without any intention of relating it to the teaching of Jesus. The reader may imagine the astonishment of the author when it first dawned upon him that his parables and those of Jesus were much alike and that the differences between them could be attributed to mere accidents of choice or to variations between the two environments that were canvassed for figures of speech! The obvious similarities in the parables suggested similarities in their meanings and convinced the writer that Jesus was attempting to describe the identical subjective processes which he had himself examined.

This conclusion has been reached in conscious aware-

ness of several dangers, the most obvious of which is that, with preconceived ideas as to the results which ought to be obtained, the interpreter may handle the material so as to make it harmonize with a cut and dried theory. Nothing is half so obliging in this respect as Scripture; anything can be "proved" or "disproved" by a shrewd manipulation of biblical quotations. An occasional reader may feel that the present writer has fallen into this fallacy. Nevertheless, as far as the writer can be sure of his own mind, he has tried sincerely to set the facts in their own perspective and to let them speak for themselves.

A further danger arises from the difficulty of discriminating between the actual teaching of Jesus and what has merely been credited to him by his biographers. This is particularly difficult because the reverent good faith of those times approved as an act of commendable modesty the tendency of the disciple to attribute to his master explanations made by himself. Parables of Jesus seem even to have been transformed into miracles during the period of their oral transmission. For a better understanding of the matter the reader must be referred to works on New Testament criticism. The only point of present importance for us is that the New Testament interpretations of the parables and sayings of Jesus do not always furnish a satisfactory guide to the seeker after Jesus' own meanings. A typical case of failure by the disciples to understand a saying of Jesus is described as follows: "Then Jesus said unto them, 'Take heed and beware of the leaven of the Pharisees and of the Sadducees.' And they reasoned among themselves, saying, 'It is because we have taken no bread.'"[1]

No attempt has been made in this book to give all of the parables of Jesus a subjective interpretation. Only those that have been matched in substance by other des-

[1]Matt. 16:6, 7.

criptions of subjective phenomena are so construed. Such parables as those of the Good Samaritan and of the Prodigal Son, not to mention others, are either omitted from this book or are taken in the usually accepted sense. Neither does the writer intend to suggest that Jesus ever consciously laid out the field of ethical psychology and studied it methodically as a scientist. Nevertheless, since the phenomena Jesus discovered and analyzed lie in that field, it is possible for the present student to lay it off in sections and set the parables systematically in place. In fact, such an orderly presentation is essential as a pedagogical device, and it is only attempted in this book for that reason. There is no intention to convey the impression that the parables of Jesus were invented in any specified order or were ever consciously organized in the mind of Jesus precisely as they are organized in this book. Undoubtedly, however, they were related to one another in his mind in some orderly way, else he could not have obtained the marvelous insights which he enjoyed.

The sonship interpretation of life necessarily stimulated in Jesus a passionate ambition to be genuinely, and not merely conventionally, right. His conception of rightness was the workman's conception, the doing of that which was made appropriate by all the significant facts which were available for his comprehension at any given time and place. He thought of righteousness in terms of continuous and intelligent cooperation in his heavenly Father's creative enterprise.

The ambition to be right implies a struggle to achieve rightness, a struggle to which Jesus alluded when he said to his disciples, "The spirit is eager but the flesh is weak."[2] It really does not signify whether we say that the conflict is between the flesh and the spirit, or between the higher and the lower motives, or between the two parts of a divided self; the struggle itself probably never ceases

[2]Mark 14:38.

entirely even in the most abandoned and depraved of wretches.[3] The higher the personality the more persistent becomes the demand for personal efficiency in prosecuting this struggle.

Whenever this conflict is acutely realized the tendency of the mind is toward introspection because the difficulty seems to be within. Says Paul, "I cannot understand my own actions; I do not act as I want to act; on the contrary, I do what I detest.....The wish is there, but not the power of doing what is right.....I cordially agree with God's law, so far as my inner self is concerned, but I find quite another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members.....Miserable wretch that I am! Who will rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord."[4]

Several forces converged to accentuate the introspective tendency in Jesus. The ethical struggle of Jesus was to him a matter of much more than personal significance; it had in his conception an inspiring national and patriotic aspect. Through the sonship analogy he had come to conceive the destiny of his people in terms of ethical leadership for the world. He thought of himself and his message as the means chosen of God for realizing that destiny. Hence there rested upon him the responsibility both of setting an ethical example and of stimulating his race to ethical triumph as well. Through the resulting religious preeminence of his followers the redeeming inspiration was to be transmitted to all mankind. It was no accident that his gospel became a gospel of the inner life, a gospel of the sincere search for ethical and religious proficiency.

In view of this inner character of the ethical struggle;

[3]Cf. Harold Begbie, *Twice Born Men*, p. 83.
[4]Rom. 7:15-25. Cf. James, *op. cit.*, II p. 547.

in view of the social disapproval which Jesus suffered; in view of his teaching that "the kingdom of God is within you"[5], should we be surprised if he became purposefully and normally introspective? From this standpoint we will analyze by the comparative method two parables, that of the talents[6] and that of the feast from which the originally invited guests excused themselves.[7]

The following parable was invented by the writer to describe the normal function of introspection: A man who had been conducting a small manufacturing business alone, hired employees, left the shop to them, and devoted himself exclusively to selling and to financial management. From time to time the proprietor returned to the shop and informed himself as to the way in which his employees had been performing their duties. Those who had shown sound judgment and diligence were given promotions with increases in pay, while those who had been incompetent, fault finding and lazy were reprimanded and discharged.

This figurative description means that a time arrives when the ethically aspiring mind becomes critically aware of its own attitudes, impulses and processes of thought; it forms ideals as to what these should be and as to how they should behave; although attention is normally directed outward, there are occasions when self-examination seems imperative; at each reckoning the thoughts and attitudes which appear to have been ethically unfavorable are sought out, disapproved and marked for elimination; on the other hand, thoughts, attitudes and feelings which have functioned to advantage are cherished and are marked for encouragement.

The similar parable of Jesus is that of the talents.[8] "The Kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered

[5]Luke 17:21.
[6]Matt. 25:14-30; cf. Luke 19:12-27.
[7]Matt. 22:1-14; Luke 14:16-24.
[8]Matt. 25:14-30. Cf. Luke 19:12-27.

unto them his goods." He gave to each "according to his several ability." On his return he called the servants for a reckoning, rewarding those who were competent and loyal, but casting into outer darkness the servant who had been fearful, inefficient and grudgingly reluctant. In the Lukan parable of the pounds the master is a nobleman who goes into a far country to receive a kingdom. Upon his return he metes out judgment not only to his immediate servants but also to his rebellious subjects. The present writer suggests that the Lukan version is a combination of what were originally two separate parables, both of which included the idea of a departure and a return for a reckoning, but which differed in respect to a change or a lack of change in the authority of the central figure. The parable involving an increase in the power of the central figure will be discussed in a later chapter. If the reader will now compare in detail the parable of the talents with our parable describing the purpose of introspection he will find a striking likeness. This likeness is here taken to be significant of a similarity of meanings. In both cases there is the withdrawal of a proprietor from the immediate direction of his employees, the assignment of definite responsibilities, the return for a reckoning, the commendation of faithful servants and the discharge of the unfaithful.

The reader may object that a simpler interpretation of the parable of the talents is that which gives it an outward rather than an inward application by making the employer symbolize Jesus himself and the servants symbolize those to whom he was offering opportunities for spiritual achievement. In this view the day of reckoning was to come upon the return of Jesus after his death. There is one detail of the parable, at least, which renders this view untenable, the servant who turns out most poorly is the one who was entrusted with the least capital. Certainly, if Jesus had meant the grudging ser-

vant to represent the religious leaders who were hostile toward himself, he would have reversed the situation and made the servant who had the greatest opportunity the one who proved least faithful. This conclusion will appear the more clearly if the reader will compare the parable of the talents, which is here given a subjective or inward application, with the parable of the householder who planted a vineyard and let it out to husbandmen.[8] The latter parable was probably invented late in Jesus' career and directed at those who were rejecting his conception of his mission, and seeking to destroy him as well.

Now, introspection only gradually attains the high type implied in the parables we have just considered. When introspection first becomes habitual it is likely to produce morbidity. An ideal world is more and more substituted for the real; the pleasure motive vanquishes the reality motive; extravagant dreams make everyday facts and duties repellent; unrealizable expectations are entertained; and the mind loses its knack of setting realities out in their appropriate perspective. Sound judgment, therefore, becomes impossible. When virile minds are caught in such quicksands, they yearn to stand upon solid earth once more. Accordingly, they come to avoid introspection except at intervals, and learn to set the observed subjective facts out before the mind's eye precisely as if they were objective and concrete. The mind that has achieved this transition finds a new array of facts added to its existing stock and enjoys a corresponding multiplication of its insights. It learns to respect both sets of facts as significant, and makes its conclusions harmonize with them. By analysis of this transition we shall illuminate our next parable.

Disappointment arises in an habitually introspective mind when the extravagant expectations which it cherishes fail of actual realization. The fulfillment seems to be

[8]Matt. 21:33-40; Mark 12:1-11; Luke 20:9-16.

postponed from time to time for perfectly good and urgent reasons but the delay finally becomes irritating. At this point a vigorous personality quite legitimately begins to take the "sour grapes" attitude toward its ever-receding fanciful dreams and to seek present outlets for its energies. Disciplined by disappointment it no longer shrinks from the sobering facts of the outer world. It no longer tolerates the futilities, the phantasies and the absurd optimisms which can flourish only in the hot-house atmosphere of subjectivity. It begins to take an urgently receptive attitude toward hitherto repellent facts and to value the valid inferences which are seen to flow from them. Toward these previously unwelcome suggestions the mind becomes hospitable and yet critical. It makes comparisons and demands a reasonable consistency. Any suggestion or impulse which seems after adequate appraisal not to harmonize with the new regime is dismissed as an intruder. Jesus must have had such an experience as this in the youthful years that ended with his baptismal assurance and with his introspective analysis of what we call his temptations.

When the present writer tries to picture this transition concretely he finds himself thinking out a description as follows: A conceited rich man is over-ambitious to entertain conspicuous people, pleasantly anticipating the improvement in his own social standing which would result from their enjoyment of his hospitality. But the prospective guests one after another make polite and legitimate excuses. The would-be host, irritated and humiliated by successive disappointments, renounces in anger the wish for prominent guests. Instead he satisfies his hunger for appreciative companionship by inviting to his board the commonplace people immediately around him, upon whom he had previously looked with disdain. But if anyone enters who refuses to respect the plans

of the host or the nature of the occasion, he is detected, denounced and thrown out.

The reader may have perceived already the similarity between this description and the parable of Jesus about a feast from which, when it was ready, the invited guests excused themselves. The angry host, declaring that those guests should not taste of his feast, sent his servant to gather from the streets and lanes of the city "the poor, and the maimed, and the halt, and the blind." Then, to fill the seats still unoccupied, the servant was told, "Go out into the highways and hedges, and compel them to come in."[10] In the version of Matthew the host is a king who was making a marriage feast for his son. He is represented as reacting angrily against those who slighted his invitation and slew his servants. "He sent forth his armies and destroyed those murderers, and burned up their city." After this was all over and the wedding was furnished with guests "both bad and good", the king came in to see them. Finding a man present who "had not on a wedding garment" the king had him cast into outer darkness.

The usual interpretation of this parable makes it a description of Jesus' attitude toward persons rather than toward groups of impulses and ideas. Especially is it supposed to condemn the indifference of the contemporary religious leaders toward the message of Jesus, and to foretell their displacement in divine favor by humbler but more appreciative folk. This view is not consistent with the spirit and method of Jesus. The excuses given by the declining guests are quite sufficient, at least in the version of Luke, to legitimate their refusal to be present. The anger of the host arises out of a personal humiliation and Jesus never approved the condemnation of others from such a motive. In the version of Matthew there is more cause for the vindictiveness because some of the king's

[10]Luke 14:16-24; Matt. 22:1-14.

servants were killed, but the motive is still a vindictiveness arising from personal humiliation. Can anything but the survival of pre-Christian conceptions of God account for the acceptance of this parable as describing Jesus' idea of the considerations which moved his heavenly Father? Rather does it depict the withdrawal of his attention from impracticable dreams of the future, and his concentration of thought and energy upon the doing of those things which were immediately appropriate and possible. He was adjusting visions to realities.

This reasoning gains in force when this parable of the wedding feast is compared with that of the vineyard let out to husbandmen. The husbandmen are represented as being under a legal obligation which, for cupidity's sake, they refuse to meet. They mistreat and kill those who are sent to remind them of their obligation, ending by killing the proprietor's son. Are the criminal husbandmen to be identified with the prospective guests who merely humiliated their would-be host by declining his invitation to a feast?

Angry humiliation is a characteristic reaction of an honest mind to the repeated disappointment of hopes based upon introspective phantasies which, for obviously sound reasons, are never realized. These phantasies veritably mock and kill the rational thought that is repugnant to them. The personality, when finally aroused to their real nature, proceeds to renounce them, even to destroy them and "burn their city". Attention is then consciously oriented outward and the mind becomes urgently receptive and honestly critical toward previously ignored but really immediate and significant realities. As a vivid description of this transition Jesus' parable of the humiliated host is a masterpiece. As a description of divine actions and attitudes toward men it is an incongruity. This parable is closely related, therefore, to the parable in which Jesus analyzes the phantasy method

of thinking and describes his rejection of it. The temptation parable emphasizes the attractiveness of fantastic anticipations, the parable of the humiliated host emphasizes their unrealizable nature and their consequent abandonment.

To resume: Jesus, in consequence both of the disapproval which he suffered and of the inner struggle for ethical triumph which he carried on, fathomed the depths of introspection, revolted vigorously against the unrealizable and impractical character of the resulting anticipations, learned to keep self-examination occasional and objective, and emerged from the experience with his attention oriented outward and with his mind both receptive and critical towards previously unappreciated realities. Because his insights were thus multiplied and because he thus grew into harmony with the universe, Jesus enjoyed an increasing sense of indestructible spiritual composure. The parables studied in this chapter relate themselves to the temptation parables and, taken with them, describe the final and definite escape of Jesus from worried and romantic introspectiveness. "At this the devil left him and angels came up and ministered to him."[11]

This transition from subjectivity to objectivity is not a mere return to an earlier habit of mind. The new outward look which the mind achieves in the course of the experiences analyzed in this and previous chapters differs from the earlier and more naive outward look in several respects. It has in it more of conscious orientation, more of self-forgetfulness, more of humble receptiveness, more of critical alertness, more of thoughtful and responsible daring, more of poise and steadiness, more of spiritual mastery and of ethical aggressiveness. "And they were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."[12]

[11]Matt. 4:11.
[12]Mark 1:22; Matt. 7:28,29.

CHAPTER X

How Should Choices Be Guided, Subjectively or Objectively?

What is the right course? To the sincere dogmatist this is not often a difficult question. All he has to do is to listen to his conscience and then avoid "tampering with" it. But to the person who has known a divided conscience and who has explored the quicksands of introspection the question is not so simple. He is not ready merely to look inward for his answer. He wants to see all the relevant facts assembled and placed in their own order against an adequate background of purpose and experience, and then he wants to let the facts themselves yield answers to his questions. Both the dogmatic and the critical methods equally imply sincerity; the basic difference between them consists in the fact that one involves primarily an inward look, the other primarily an outward look, for its guidance. And this outward look is not a mere gesture, any more than is the sincere inward look; it is searching and relentlessly honest.

Now, a conscience that is stimulated and cultivated without sensible restraint tends with passing time to expand its requirements to irrational proportions. The feeling of oughtness invades the domains of judgment and generosity and thrusts the idea of duty imperiously forward upon every trivial occasion. Thus an ethically aggressive mind is compelled to use common sense to moderate the exaggerated demands of an irritable conscience. This is done with less embarrassment if the personality has already caused reason and conscience to collaborate to solve the problem presented by a divided conscience; for in this way the rationally conscientious mind comes to identify conscience, not with mere impulsive oughtness, but with that residue of oughtness which re-

mains after honest and critical reflection. This is a result of the sincere effort of the personality to select from among conflicting feelings of oughtness the type which shall be recognized as valid and authoritative.

When the present writer tries to represent this defensive process of the personality concretely he thinks of a comfortably rich man who has made a number of gifts to relatives. The relatives compare notes and in consequence several feel that they have been severely slighted. The latter begin to demand that they be treated in such a way as to remove their sense of personal injury. The giver then reminds them that they would have had no occasion for complaint if he had not been generous, and that he had a perfect right to give or not to give as he saw fit. He denies that his exercise of this obvious right is a legitimate basis for their grudges and recriminations. He therupon refuses to satisfy their claims and advises them to mind their own business.

This fanciful description closely resembles the parable of Jesus about a householder who went out at various hours in the day to hire such laborers as he found standing around the market place. He agreed with those who were first hired to pay them a shilling a day for working in his vineyard. At the end of the day he paid every laborer a shilling regardless of the number of hours he had worked. When those who had worked the whole day grumbled because they received the same as those who had worked only one hour the householder replied to one of them, "My man, I am not wronging you. Did you not agree with me for a shilling? Take what belongs to you and be off. I choose to give this last man the same as you. Can I not do as I please with what belongs to me? Have you a grudge because I am generous?"[1] The hearers of this parable took it quite literally, as usual, and understood it to mean, "So shall the last be first and

[1]Matt. 20:1-16.

the first last", but if it be studied critically this is not a tenable interpretation. It cannot mean that the newest convert is to be divinely rewarded in the same degree as the oldest disciple, for Jesus had just promised his disciples otherwise.[2] If this parable and that of the pounds both refer to the distribution of divine rewards they are inconsistent, at least as far as the faithful servants in each parable are concerned.

But, to return to our comparative study, it may have occurred to the reader that the difference between relatives and hired men is sufficient to reduce to insignificance the similarity between the two parables. Not so, for the substitution of the hired men in place of the relatives is a pedagogical improvement. In the parable of the hired men an unquestioned obligation is introduced and fully discharged at the same time that the indefensible claim of obligation is refuted and denied. In the parable of the relatives there is no valid obligation to help set off and define the impertinent demand, although such an element could be introduced. The main point is the same in both cases, namely, the justified rejection of an unreasonable assertion of obligation. Jesus' parable is the better parable, both artistically and pedagogically, for describing the rational guidance of the sense of oughtness on this particular point.

If, in any situation, the significant facts can be ascertained and comprehended with one careful and appraising glance, then the decisions based upon them are likely to be similarly prompt. The great majority of our choices are of this rapid fire variety. When the present writer attempts to picture this instantaneous type of critical choice he finds himself thinking of a handful of cracked nuts, from which one picks out the meats and throws away the shells. This little parable means that each successive act of choice is determined by an outward rather than an

[2]Matt. 19:27-30.

inward look, precise observation of the facts being relied upon in every case to furnish adequate guidance. The weight of responsibility for the nature of the decision thus seems to the previously introspective person to be lifted delightfully from his shoulders and shifted to outer and physical facts. Jesus has a parable which resembles our parable of the cracked nuts. "Again, the Realm of heaven is like a net which was thrown into the sea and collected fish of every sort. When it was full, they dragged it to the beach and sitting down they gathered the good fish into vessels but flung away the bad."[3] Matthew represents Jesus as applying this parable to the separation of the just from the wicked at the end of the world. But this naively literal explanation does not conform to the inwardness of the Kingdom. The parable probably arose after Jesus' escape from introspectiveness and describes his subsequent joyous reliance upon objectively determinable facts to guide every act of choice.

Our most important choices are not usually made in this rapid fire way. They normally require deliberation and call for the patient examination of complex masses of fact. These masses of fact may be divided into two parts, one of which has to do with probable costs or difficulties, the other with one's capacity to meet these costs or difficulties successfully. The outward look—the practice of objectivity—is more difficult to maintain in this distinctly deliberative type of choice, especially if strong emotions are involved. Care is, therefore, required to make the deliberation conform at every point to the verifiable and undistorted facts. When the present writer pictures to himself this carefully guided type of deliberation he thinks of the calculations of an experienced contractor who is preparing to make a competitive bid on a proposed building. It is unnecessary for us to mention the various types of accurate information that

[3]Matt. 13:47-48.

the contractor possesses, or for us to elaborate upon the fact that he conforms watchfully to that information in every detail of his calculations. He bases his decision absolutely on the resulting predictions. Jesus has two similar parables: "For which of you wants to build a tower and does not first sit down to calculate the expense, to see if he has enough money to complete it?.....Or what king sets out to fight against another king without first sitting down to deliberate whether with ten thousand men he can encounter the king who is attacking him with twenty thousand?"[4] As in instantaneous choices, so in deliberative choices involving estimates of capacities and difficulties, it was a principle of Jesus to make the decision consciously turn, not upon mere inward prompting, but upon alert consideration of carefully verified facts. To those who are accustomed to appraise thinking processes critically it will be interesting to note also the evidence in these parables that Jesus thought of moral difficulties, costs, and capacities not only *qualitatively* but also *quantitatively*. We shall find similar evidence in at least one other parable.

An occasional reader may imagine that deliberation of this carefully objective type is inconsistent with genuine daring. The precise opposite is the truth; it requires real courage to trust the results of such deliberations. Rodman Law, for instance, did amazingly daring things without once "taking chances". One of his exploits was to take some pictures of New York while he leaned over the gilded globes on the tops of skyscraper flagpoles. Before each ascent he pondered his mass of facts and asked three questions: namely, "Will the pole hold? Will my strength last? Will my nerves behave?" Upon the first of these questions he sought and took the advice of a competent builder. On the others, after considering each separately as well as the two together, he used his

[4]Luke 14:28-33.

own experienced and critical judgment. If all three questions could be answered definitely in the affirmative he proceeded to his task without hesitation. The more daring the enterprise, the greater is the necessity for this patiently objective guidance of choice at every step. Jesus in his work with Joseph was accustomed to analyze, weigh and obey facts. Through analogy, reflection and experience he erected this objective guidance into an ideal and transferred it to the realm of ethics and religion. In making his messianic plans he followed this principle implicitly and boldly.

With the erection of this ideal in a reflective mind comes a keener appreciation of the futility both of guessing at facts and jumping at conclusions. The mind becomes more delicately sensitive to pre-judgments and distortions of reality. A demand arises for a finer caution where difficult discriminations are involved, a demand that deliberation be true at every moment to the sequences of fact as these sequences occur in truth and irrespective of human wishes. Where the reading of immediately present facts will not suffice to guide a choice then recourse is had, not to pre-judgments, but to tests, measurements and further experience until such a time as the facts themselves are sufficient to furnish dependable guidance for a decision. Careful and conscious precaution is taken to avoid the blight of prejudice, convention, *a priori* opinion and arbitrary assumption. In other words, there is a spontaneous demand for what a relentless scientist calls objectivity. This principle the present writer has expressed for himself in a parable as follows: A photographer finds that some exposed but undeveloped plates have gotten mixed with some that are still unused. In order to tell which are which he develops them all. The unexposed plates are then revealed and discarded while the exposed plates are identified, labeled and set aside for their appropriate use.

This figure of speech was built in a modern environment but the principle is timeless. As a parable it very closely resembles one which Jesus discovered in his own environment, the parable of the wheat and the tares. These tares are still common in Syria and in their early stages of growth it is practically impossible to distinguish them from wheat.[5] Says Jesus: "The Kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him. . . . 'Wilt thou then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.' "[6] It was a principle of Jesus to suspend judgment until the facts, without violence done to them, could be relied upon for dependable guidance. He must have longed for other people to take a similar attitude toward himself.

When the right course has been discovered, when all the significant facts, patiently pondered, point to a common verdict, then there must be a definite acceptance of it. Decisive acceptance of a conclusion is like a purchase, it involves the payment of a price. If the price is higher than we are prepared to pay, we must forego the purchase, for we cannot keep the price and make the purchase also. This, however, is not the whole story. We want to be happy in our choice. Happiness depends upon an unimpeded discharge of energy. The need, there-

[5] See Rihbany, *The Syrian Christ*, pp. 146-149.
[6] Matt. 13:24-30.

fore, is for such a renunciation of values incompatible with our decision as will remove all mental reservations and leave the mind free to follow its chosen course joyously. We approach here the Aristotelian conception of happiness as the identification of one's self with some large social or intellectual object and the devotion of all one's powers to its disinterested service. That Jesus understood the dependence of proficiency and happiness upon the removal of inhibitions upon the right course of action is clearly indicated in several sayings and parables. For instance, "If any man wishes to come after me, let him deny himself, take up his cross, and so follow me; for whoever wants to save his life will lose it; and whoever loses his life for my sake will find it."[7] "The Realm of heaven is like treasure hid in a field; the man who finds it hides it and in his delight goes and sells all that he possesses and buys that field. Again the Realm of heaven is like a trader in search of fine pearls; when he finds a single pearl of high price, he is off to sell all he possesses and buy it."[8] "If your right eye is a hindrance to you; pluck it out and throw it away: better for you to lose one of your members than to have all your body thrown into Gehenna."[9] In the mind of Jesus renunciation was not a mere repression which left the unsatisfied desire free to grow in the dim field outside of consciousness; it was a final appraisal of two inconsistent values and an unconditional surrender of the one for the sake of the other. It left the mind free, clean, and happy. Jesus knew that voluntary sacrifices for any object actually endear it to the mind. "For where your treasure is, there will your heart be also."[10]

This view of renunciation as the removal of all inner hinderances to a right course of action is further il-

[7]Matt. 16:24, 25; Mark 8:34, 35; Luke 9:23, 24.
[8]Matt. 13:44-46.
[9]Matt. 5:29; Mark 9:47; cf. Matt. 5:30; Mark 9:43, 45.
[10]Matt. 6:21; Luke 12:34.

lustrated in the sayings of Jesus about meeting handsomely the unpleasant requirements of life. In order to be happy we must achieve such a renunciation as will enable us vigorously to seize the initiative and go so far beyond mere technical compliance with legitimate demands that the impositions forced upon us by circumstances are transformed into voluntary acts. The right action may be done so cheerfully and generously that, although it seems forced upon us, it recovers all the satisfying power of a spontaneous act of kindness. To express this principle Jesus used as a basis for one of his parables the legal right of a Roman soldier to impress any man along the road to carry his pack for him one mile. "Whoever forces you to go one mile, go two miles with him."[11] Other sayings which have to do with generosity have this background, but it is necessary to remember in this connection certain other sayings and parables which qualify the principle of generosity. One of these is the parable, already discussed in this chapter, about the laborers who were paid the same compensation for different periods of work. Generosity was something which was beyond duty and which was not to be exercised in cases where it was manifestly inappropriate. "Do not give dogs what is sacred and do not throw pearls before swine, in case they trample them under foot and turn to gore you."[12]

Whether the generosity which exceeds duty is appropriate in any individual case is a matter for individual discretion. Discretion easily degenerates into wilfulness. If choice is to be guided adequately, therefore, there must exist along with intelligence a generous mood. "The eye is the lamp of the body; so, if your eye is generous, the whole of your body will be illumined, but if your eye is selfish, the whole of your body will be darkened. And if your very light turns dark, then—what a darkness it

[11]Matt. 5:41.
[12]Matt. 7:6.

is!"[13] Emphasis is on the conscious and generous outward look.

"Render to Caesar the things that are Caesar's, and to God the things that are God's."[14] It was no accident that Jesus, before speaking these words in reply to a question on the lawfulness of paying tribute asked to be shown a penny and called attention to Caesar's likeness and inscription. The penny with its meaningful symbols represented the objective basis of fact which, alertly examined in a generously honest and receptive mood, would furnish an adequate basis for a decision. The attainment of this ideal brings to the formerly introspective mind a sense of relief as from a heavy burden. This joyous attitude of acceptance toward the freshly discovered course of action is indicated particularly in the parables of the purchase of the fine pearl and of the field containing the buried treasure. The first of these two parables emphasizes the end of a successful search among outward realities for the one proper course of action; the second emphasizes the consequent espousal of the realm of objective reality itself as the field where the hidden treasures of right decisions can be uncovered by a sufficient amount of digging.

[13]Matt. 6:22, 23.
[14]Mark 12:17.

CHAPTER XI

Planning Control in Advance

Since the days of the myth makers men have sought the secrets of self-understanding and self-mastery. Jesus was a prosecutor of this search, making many discoveries for himself and endeavoring to transmit these discoveries to others in parables. In the study of these we have reached a point where we need, as an instrument of further understanding, a better grasp of the psychological concept of the "complex". This term may have for an occasional reader a taint of abnormality because, as we have seen in a previous chapter, a repressed wish may develop a complex. But as we shall use the word it means simply a group of closely related and organized ideas, with the feelings and tendencies toward action which accompany them, all of which inter-stimulate and reinforce one another. Only occasionally do complexes become abnormal.

The evolution of a complex may be illustrated by the growth of a hobby. Suppose the reader takes a few pictures with another person's camera and they turn out well. Moved by the pleasant prospect of taking others, he buys a camera of his own. Comparing subsequent successes with failures, he is spurred on to improve his technique by means of experiment, observation, inquiry, and reflection. With growing success he experiences an increasing joy of achievement. In time he accumulates pictures which recall many delightful associations. Finally, nearly anything which may happen makes him think either of taking a new picture or of bringing out for exhibition one already taken.[1]

If the reader's hobbies happen not to include photo-

[1]The writer acknowledges his indebtedness to Bernard Hart's *Psychology of Insanity*.

[illegible] [illegible] [illegible] [

may seek to convert the press, the church and the school into instruments for its own peculiar propaganda, so a dominating complex tends to exploit the resources of memory, imagination and reason in order both to suppress antagonistic emotions or ideas and to promote those states of mind that are favorable to it.

The newer psychology which speaks in terms of "complexes", "mechanisms," "disguises", "logic tight compartments" and "repressions" explains at last why it is more or less true of all of us, as it was of the little girl in the nursery rhyme,

> "When she was good she was very good indeed,
> And when she was bad she was horrid."

In other words, complexes develop wills of their own;[3] they seek to make the entire psychic mechanism subservient to their own tendencies. They employ censorships to rid themselves of all that would hamper or impede them. Freud actually uses the word "censor" to designate whatever it is in our minds which tends to repress disapproved ideas. When this censorship is exercised by the right complexes and on behalf of a harmonious personality we say that the enlightened conscience is at work. On the other hand, if the censorship is not rationally and conscientiously directed, and is used by a temporarily dominating complex to silence valid protests, then what Ibsen says of man becomes true:

> "His faults, his merits, fragments all,
> Partial in good, partial in ill,
> Partial in great things, and in small;—
> And here's the grief, that, worse or best,—
> Each fragment of him wrecks the rest."[4]

What Ibsen calls "fragments", and what Jesus sometimes calls servants and sometimes calls adversaries, are tendencies arising from the varied complexes that make up

[3]Paul's "another law in my members."
[4]In his poem, "Brand".

each personality. The more exclusive, partial and fragmentary a given complex is, the more likely it is to cause a wreck if it holds a position of dominance, and the more likely it is to make us pay the last farthing before we escape its packed and prejudiced court.

The mind with its complexes may from one point of view be likened to an unfinished piece of embroidery with its varied figures. Every sharp wish with its attached ideas is like a threaded needle with which to embroider new patterns or to fill in existing outlines. The sharper the wish and the more frequently it recurs, the more rapidly does it inject the threads of ideas and the more quickly does it fill out the figures. The fact that this process requires time makes it indispensable that the desired changes be planned, and the embroidering be begun, long before any new patterns are to be finished. The new patterns cannot be blocked out and satisfactorily embroidered unless there is persistent effort with a needle that is both sharp and properly threaded. In this time consuming enterprise there is an observable order of nature, a technique, a normal sequence of events—first the needle, then the thread, next the outline of the new pattern, after this the building up and filling in of the figure itself. This order is as natural as the sequence of events in the growth of a tree from seed to fruit. To discover and to trace out such a process opens up for the alert mind new possibilities of achievement through conscious control from the first step through to the last.

The reader will now be introduced to a technique of parable making, for we have explored our embroidery analogy to the point where it fails us, and we must find a substitute. The difficulty is this: embroidered trees do not live, do not grow from within or bear any fruit. Therefore, we must now go back and make a new figure of speech, closely parallel to the old, but one which we can exploit further. Our embroidered piece of cloth suggests

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a garden where things grow spontaneously from within rather than artificially from without, our needle is transformed into a chosen seed planted in the mellow, moist soil, our threads give place to roots and stalks, our outlines of patterns become the stalks with the unfilled ears or pods, our complete pattern becomes the mature plant in the garden with its yield of appropriate fruit. We now have a far more significant sequence of events; for *this sequence, once initiated by the gardener under proper conditions, will continue of itself* until the crop is ready to harvest. It was to include and emphasize this idea that the new parable was added to the old. It is the belief of the writer of this book that the parables of Jesus represent this type of parable making in the field of ethical mind-management; after Jesus started on his parable making he was led by continued reflection from one parable to another. This accounts for the fact that some of Jesus' parables cover part of the same ground as others.

Remembering the garden which we substituted for the embroidery in the preceding paragraph the reader will hardly need any further introduction to the corresponding parables of Jesus: "It is with the Realm of God as when a man has sown seed on earth; he sleeps at night and rises by day, and the seed sprouts and shoots up—he knows not how. (For the earth bears crops by itself, the blade first, the ear of corn next, and then the grain full in the ear.) But whenever the crop is ready, he has the sickle put in at once, as harvest has come."[5] Again, "To what can we compare the Realm of God? how are we to put it in a parable? It is like a grain of mustard seed—less than any seed on earth when it is sown on earth; but once sown it springs up to be larger than any plant, throwing out such big branches that the wild birds can

[5]Mark 4:26-29.

roost under its shadow."[6] There is here the clear conception of a process which, once started, goes on normally of itself to a foreseen result.

The importance and finality which Jesus thus imputed to the cultivated wish in the determination of actual future conduct is nowhere more clearly emphasized than in his words about lust. "You have heard how it used to be said, Do not commit adultery. But I tell you, any one who even looks with lust at a woman has committed adultery with her already in his heart."[7]

Wholesome conduct is, therefore, most easily and most certainly attained by planning for it long in advance, as the gardener prepares for his crop or as the trees prepare in the autumn for the leafing out in the spring. But when we lay the gardening analogy beside psychological fact and trace their coincidences we reach a point where the facts depart so far from the analogy that it becomes necessary for us again to construct a new and different parable. For there is, in this advance cultivation of the wish in preparation for certain courses of conduct, something which resembles the accumulation of a supply of energy which becomes available in a crisis to push to triumphant completion the course of action which has been looked upon pleasurably in the planning. If the future situation is thought out elaborately while the mind is in the mood to look wishfully upon a right course, it becomes easier at the critical moment to see the truth steadily as it at first appeared. It actually becomes easier to keep one's attention oriented outward and centered upon the facts with their foreseeable consequences. The cultivated conception of the facts, remaining intact under the new emotional pressure, tends inevitably to arouse the precise response which has already been approved and associated with it. Thus, advance delibera-

[6] Mark 4:30-32.
[7] Matt. 5:27, 28.

tion not only clarifies the future issue, but it stores up in the mind organized and energized ideas which, in a crisis, strongly stimulate and reinforce the previously approved desire. If, on the other hand, one waits idly for the crisis and then attempts serious thinking upon it under the handicap of a hostile censorship, the supporting ideas for the right impulse are tragically out of reach until it is too late for them to be of any service.

Discovering this principle through reflection upon some of his own experiences, the present writer sought to formulate it figuratively. After a search he found a promising hint in the idea of an automobile trip. This basic idea was elaborated into a parable as follows: A man begins a long automobile journey to fill an important engagment and has just enough time to complete the trip comfortably if there are no delays. Along some lonely road his gasoline tank goes dry. If he has taken with him an extra can of gasoline he pours it thankfully into the tank and proceeds according to plan; if not, he is subjected to a disastrous delay. This analogy having been finished, there dawned upon the writer the revelation that he had substantially re-invented Jesus' parable of the ten virgins.[8] The success or failure of the virgins turned upon whether they had brought along an extra supply of oil for their lamps. The writer believes that both parables carry the same meaning: namely, that moral effort is an expenditure of energy which can be accumulated in advance and which is at least temporarily exhaustible. Storing the mind with a mass of organized ideas which are quickly available to support a certain purpose furnishes a power that pushes the chosen purpose to victory in a crisis, while neglect to make such preparation brings disaster.

In view of the foregoing principles it becomes easier for us to understand the technique of Jesus in dealing

[8]Matt. 25:1-13.

with dangerous wishes. He knew the necessity of coming to definite terms with them before they could build up for themselves an organized reserve of reinforcing ideas and gain a dominating place in consciousness. They were adversaries with whom it was advisable to "agree" before being brought by them into a court biassed in their favor. Yet what Jesus spoke as a parable was taken by the literal minds that heard him as a mere exhortation not to fall into the clutches of the law. "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge; and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."[9] Jesus knew that there was a natural order of events in things mental which was not to be trifled with but which was to be respected, observed and directed rationally from the first. Jesus believed that it was a function of religion to promote intelligent obedience to this psychological law—to induce men to follow the order of nature in foresightedly planning and in normally developing ethical conduct. Thus, in ethics as in carpentry, the son attained proficiency by learning the technique of his Father.

The wrecks due to developed unethical wishes may be prevented if the wishes are detected early and tied hand and foot by associating them indissolubly both with their undesired consequences and with such an advance agreement to deprivation that the mind is released to follow the approved course. Every complex tends to dissociate itself from ideas which are unwelcome to it. Therefore, a lookout, a censorship, must be maintained in order to preserve the protective and reinforcing associations which we gradually build up. If this censorship is allowed to lapse, then unethical wishes find opportunity to break

[9] Matt. 5:25, 26. Cf. Paul's "prisoner to sin's law", Rom. 7:23.

through our protective devices, wreak their destructive wills, and leave us spiritually robbed and beaten. The parables of Jesus about watchfulness, in spite of their eschatalogical interpretation by literal minds, still give distinct indications here and there of the subjective nature of the watchfulness which Jesus had in view. "Take heed to yourselves lest your hearts get overpowered by dissipation and drunkenness and worldly anxieties, and so that Day catches you suddenly like a trap. For it will come upon all dwellers on the face of all the earth. From hour to hour keep awake, praying that you may succeed in escaping all these dangers to come and in standing before the Son of man."[10] "But be sure of this, that if the householder had known at what watch in the night the thief was coming, he would have been on the watch, he would not have allowed his house to be broken into."[11] "It is like a man leaving his house to go abroad: he puts his servants in charge, each with his work to do, and he orders the porter to keep watch."[12] "Watch and pray, all of you, so that you may not slip into temptation. The spirit is eager but the flesh is weak."[13]

It is clear, then, that in promoting right action and in circumventing wrong action Jesus appreciated the importance of following the order of nature and of beginning the technique of control with the first sharp wish. The secret consisted in building up and attaching closely to an approved wish an organized mass of appropriate ideas and feelings which could be mobilized instantly. Prepared in advance and by design these associated ideas and feelings provided not only patterns of action but also reserve energies. In this way the complexes of his personality came to be pervaded by wholesome tendencies and associations, which caused its elements to harmonize more

[10]Luke 21:34-35.
[11]Matt. 24:43.
[12]Mark 13:34.
[13]Matt. 26:41; Mark 14:38.

and more with reason, with conscience, and with one another. The sonship interpretation of life became the source as well as the focus of these pervasive associations. It was to his personality "like leaven which a woman took and buried in three measures of meal until the whole was leavened."[14] He wanted others to enjoy it also.

The confidence of Jesus in his obedience to the order of nature, the technique which he learned from his Father, was like the corresponding attitude of the modern scientist toward a technology based upon natural laws. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."[15] "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."[16] "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."[17]

Jesus offers to men the secret of self-mastery—a dyn-

[14]Luke 13:21; Matt. 13:33.
[15]Matt. 7:13, 14; Luke 13:24.
[16]Matt. 7:24-27; Luke 6:48, 49.
[17]Luke 13:34, 35; Matt. 23:37-39.

amic and redeeming theory of life, which involves adaptation to the natural laws of ethical growth and effort, which requires the selection and cultivation, in advance, of the right wishes, and which thereby leavens, harmonizes and unifies the entire personality.

CHAPTER XII

Triumph of the Importunate Wish

Ethical struggle begins with the longing for the good. In the words of General Booth, "Until a soul hates evil, little can be done; until it desires good, nothing." In proportion as this desire grows and is thwarted by inward resistances the struggle becomes acute. To repeat a quotation from Paul, "I do what I detest. . . . The wish is there but not the power to act. . . . Miserable wretch that I am!" The problem at the heart of the ethical struggle is how to make this desperate but impotent yearning for the good a triumphant one. The teachings of Jesus on this point illustrate still further his mastery of technique, his understanding of the psychological order of nature and his faith in it as the method of his Father.

This aspect of our subject might have been treated in the previous chapter but we were there concerned mainly with the problem of how a mind already warmly favorable to the good may, by thinking questions through in advance with the aid of an adequate theory of life, leaven the personality, harmonize its elements, and increase the likelihood that the wholesome course will be taken in future crises. In the present chapter we go back to a point where, as may happen in the crisis itself, the dominant disposition is indifferent or hostile to a given ethical wish, and where it would seem as if the less ideal motives possessed a monopoly of our energy. "Like trains with the right of way, they retain exclusive possession of the track. The more ideal motives exist alongside of them in profusion, but they never get switched on, and the man's conduct is no more influenced by them than an express train is influenced by a wayfarer standing by the

roadside and calling to be taken aboard."[1] Our problem is how to get the train crew to take the wayfarer aboard and convey him to his destination.

Most people have at some time picked out from the music of an orchestra the strains of a single instrument. When we listen to such a strain it seems to become proportionately louder. In a somewhat similar way it is possible to direct attention to any particular wish, however faint it may seem at first among others, thereby intensifying it. Furthermore, by centerng thought upon a desire we immediately vivify the sense of loss from its non-fulfillment. The anticipated satisfaction is looked forward to with increasing delight, and the wish gradually gathers to itself a mass of supporting ideas and feelings. The oftener our attention is turned favorably to a wish the more rapidly it develops a reinforcing and interstimulating complex. If there were nothing to interfere with this process it would go on to completion as described in the previous chapter. But the fact that the mind is dominated for the time being by a hostile or indifferent disposition introduces a new and difficult problem, the problem of evading the defensive censorship of the dominating complex or tendency of thought.

The reader probably has often observed that he dislikes to have unauthorized persons give him orders, or even to have authorized persons give him orders in a domineering way. Even if they order him to do something which he has already planned he immediately feels an impulse to refuse. In technical terms, arbitrary assertiveness stimulates censorships, inhibitions, or oppositions. On the other hand, the reader must have noticed how his reluctance disappears before an earnest and polite "please". By such an approach others most easily circumvent our

[1]James, *Principles of Psychology*, II, 547. The express "train with the right of way" is a "complex" which has become "dominant." The realities, not the terms, are the important thing.

natural censorship and dismiss or remove our inhibitions. In the relation of the spiritual self to the subconscious, or unconscious, unmoral self there is an aspect which resembles this relation between separate individuals.

Strange as it may seem, the mere presence of any wish inconsistent with the dominant disposition will be tolerated in consciousness if only the wish be not disagreeably assertive. So long as the incompatible desire does not in any way scold, threaten, or insist inconveniently upon immediate satisfaction it will not ordinarily be censored. But it often happens that an ethical wish is associated with an arbitrary suggestion of duty. This impolite assertiveness in the conscious self tends to arouse resentments and oppositions in the unconscious self. It is when we try to make headway directly in the face of these censorious inhibitions that we have our inner trouble. To try to force action immediately against such natural reluctances is like trying to start an automobile engine without first disengaging the gears. Each forlorn effort is likely to die at its very birth. One may waste a tremendous amount of energy in this way without learning the real seat of the difficulty.[3] A cold mental engine must be allowed to run unloaded until it is well warmed. It saves energy and feelings.

The acute problem involved in the thwarted ethical wish is how to remove the paralyzing inhibitions. It is easy to instruct people how to avoid difficulties in starting and controlling an automobile; it is exceedingly difficult in the case of the mind. If a faint wish, suffused with an insistent feeling of duty, is to escape a humiliating rebuff, it must leave off its exasperating and arbitrary assertiveness. It must come as a "please"—as importunity, not as an obvious imperative. When the energy which would otherwise be wasted in really weak imperiousness is

[3]Cf. James' description of getting out of bed on a freezing morning in a room without a fire. *Op. cit.* II, 524.

concentrated in a confident "please," the opposition begins to melt. If the ethical self says "please" often, sincerely and meekly enough, the hostile censorship is circumvented, the inhibition is removed, and the wish grows into action in the normal manner. In the words of Payot, "We must resort to stratagem in our battle. To attack the enemy from the front is to rush to defeat."[3] The success of this stratagem depends upon the fact that the subconscious or unconscious self is a wishing self; hence it sympathizes with inoffensive and importunate wishes, even while it reacts vigorously against uncongenial "oughts". Therefore, the "ought," in order most easily to succeed, must come into consciousness as a real desire. It can gain its deserved preference and recognition most smoothly by being utterly polite. The method of unrestrained nagging and scolding does not succeed with one's self any better than it succeeds with others. It accumulates reluctance and hostility.

The fact of the matter seems to be that self nagging and scolding are a relatively comfortable disguise for a weakness which it would be painful to admit candidly. They furtively provoke and perpetuate the censorship that suppresses the very feeling of obligation on behalf of which they purport to speak. To nag and scold one's self is to rain blows upon a shield which protects the disposition that is being scolded! That part of the self that nags and scolds thereby disclaims responsibility for the particular action or inaction which it condemns. That part of the self that receives the nagging and scolding suffers in self respect, becomes irritable, and clings the more sullenly to its original bent. This aggravates the division in the personality and stimulates feelings of unhappiness and inferiority. To cure this condition the personality must frankly assume responsibility for the condemned course and honestly mourn it. Mourning and

[3] *Education of the Will*, p. 331.

heartache that are sincere, not kicks and recriminations that are necessarily insincere, really "draw blood" in the ethical struggle. "Blessed are they that mourn, for they shall be comforted."

At this point it is not so difficult to see why many persons find it a great relief to rely, not on their "own strength," but "upon God." Their "own strength" means an arbitrary assertiveness that arouses censorships and stimulates inhibitions; prayer to God involves a concentration of energy and attention upon pure desire. Inhibitions tend to vanish with the arbitrary assertiveness which aroused them, and the sincere desire, if recurred to with sufficient fequency, purity and intensity, comes to dominate in consciousness and develops into action in due course. God has thus placed in our own minds the mechanism that answers prayers for ethical triumph.

Jesus discovered and recognized the power of persistent and importunate wishes whether for good or for evil. He knew that in due time they would triumph over simple hostility or indifference. This power of selective cultivation among wishes was a resource at the disposal of the higher and rational self. "He also told them a parable about the need of always praying and never losing heart. 'In a certain town', he said, 'there was a judge who had no reverence for God and no respect even for man. And in that town there was a widow who used to go and appeal to him for 'justice against my opponent!' For a while he would not, but afterwards he said to himself, 'Though I have no reverence for God and no respect even for man, still, as this widow is bothering me, I will see justice done to her—not to have her forever coming and pestering me.' 'Listen', said the Lord, 'to what this unjust judge says! And will not God see justice done to his elect who cry to him by day and night? Will he be tolerant to their opponents? I tell you he will

quickly see justice done to his elect: And yet, when the Son of man does come, will he find faith on earth?' "[4] The reader should not attribute to the widow a consciously "pestering" disposition. The judge is sufficiently "pestered" by her persistence in a purely respectful and importunate request. "And he said to them, 'suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, let me have three loaves; for a friend of mine travelling has come to my house and I have nothing to set before him.' And suppose he answers from the inside, 'Don't bother me; the door is locked by this time, and my children are in bed with me. I can't get up and give you anything.' I tell you, though he will not get up and give you anything because you are a friend of his, he will at least rise and give you whatever you want because you persist. So I tell you, ask and the gift will be yours, seek and you will find, knock and the door will be open to you; for everyone who asks receives, the seeker finds, the door is opened to anyone who knocks.' "[5]

In these two parables the critical reader will note the absence of expressed imperatives and the presence of pure and persistent importunity; but he should observe also the relation of this continuing importunity to the underlying sense of justice in the one parable and of hospitable obligation in the other. These latter feelings remain in the background and furnish the motive to support the polite but persistent "please" upon which attention concentrates. Obligations thus triumph as importunate wishes.

But there is yet one point at which these pictures need to be magnified—the point at which consciousness is just beginning to be favorable to the previously difficult idea. Assertiveness is to be avoided until the reinforcing

[4]Luke 18:1-8.
[5]Luke 11:5-10.

associations are aroused and the wish develops into a vivid anticipation which cannot be resisted. The mere steady presence of the desire, supported by a modest knowledge of its importance as compared with other wishes, is in itself a confident but inoffensive "please", a captivating bid for appropriate satisfaction. "Riding a high horse" is unnecessary and perilous. It is far, far more effective for the ethical self to wait with unaffected dignity and politeness outside or at the door of consciousness until its rightful preferment is freely and spontaneously accorded. What is necessary is to keep the good desire from flickering out. Nature sees to the rest. Such recognition is likely to last indefinitely because there are created no unpleasant associations to discredit or weaken it.

It may be interesting to the technical psychologist to observe that this procedure, originating in Jesus' experience and reflection, is an adaptation of the process by which desires arbitrarily driven from consciousness gather strength and develop complexes beyond its borders, later to return to consciousness with dominating force. A desire which requires intentional cultivation finds the conditions most favorable to it on the borders of the hostile consciousness, not at the center. When consciousness becomes hospitable to it and values it warmly, then it is drawn in graciously from the margin.

We come thus to a saying of Jesus which an occasional reader may not be willing to take as a parable. It was understood literally by those who first interpreted the Master and was given a setting to correspond. But we shall here treat it as a parable supplementing the two just quoted above and emphasizing the uselessness and danger of impatient over-assertiveness on the part of newly arriving ethical impulses. Jesus found the objective basis for this parable in a Syrian custom which is still observed in that country. Whenever there is a gathering

of neighbors in one of the village homes each arriving guest, even on informal occasions, takes a seat just inside the door and waits politely for the host to place him. The host is under a social obligation to seat the guests within a reasonable time in the order of their recognized distinction in the community. The more important the guest, the nearer to the host and the farther from the door he is invited to sit. A disposition on the part of the guest to presume upon his own importance would be at once resented; he would feel the censorship in the atmosphere immediately and, in case a guest of more distinction should arrive, his presumption would mean a humiliating removal to a seat more remote from the host. "When anyone invites you to a marriage banquet", he said, "never lie down in the best place, in case a more distinguished guest than yourself has been invited; then the host will tell you, 'Make room for him', and you will proceed in shame to take the lowest place. No, when you are invited, go and recline in the lowest place, so that when your host comes in he will tell you, 'Move higher up, my friend.' Then you will be honored before your fellow guests. For everyone who uplifts himself will be humbled, and he who humbles himself will be uplifted."[9]

There is a further phase of the psychological process which cannot be described in the parables of importunity and hospitality. The higher self with its ethical wishes, once having become dominant, is bound to take some measures to prevent a recurrence of the hostility it has just suffered. The recent opposition is looked upon as rebellion and the rebel thoughts and desires are naturally regarded as meriting destruction. Therefore, we must now turn back to construct a new parable, partly parallel

[9]Luke 14:8-11. Cf. William James, *Principles of Psychology*, Vol. I, pp. 562-565. If Jesus could have read this passage from James he would have immediately understood it and would have commented upon it both appreciatively and critically, adding an important idea or two.

to those which have preceded, yet breaking new ground. The more ideal self which finds the attitude of consciousness unfavorable may be likened to the captain of a ship in harbor who is disobeyed and defied by a mutinous crew. The captain, realizing the utter futility of attempting to enforce discipline by himself, escapes in a small boat and importunes the harbor authorities for aid. Upon his return to the ship with assistance he finds most of the crew glad to welcome him, having been previously intimidated by a few disaffected leaders. These leaders he seeks out, arrests, and delivers for trial.[7]

The reader will observe that this parable, created specifically to describe the final phases of the technique of the ethical self in gaining control of the personality, has points of similarity with the parables of the widow who appealed to the judge for justice against her opponent, and of the friend seeking to borrow bread, but it includes additional ideas. These additional ideas furnish points of resemblance with the parable of the nobleman who "went abroad to obtain royal power for himself and then return." His people even sent envoys after him to say, "we object to him having royal power over us." "However, he secured the royal power and came home." After reckoning with his immediate servants he said, "And now for these enemies of mine who objected to me reigning over them—bring them here and slay them in my presence."[8] The reader will remember the suggestion, in the chapter on "The Relation of Ethical Struggle to Introspection", that this latter parable may originally have been separate from the parable of the pounds, Luke having edited the two together because both parables involved the departure of a central figure and a return for a reckoning.

[7]The ship symbolizes the "conscious mind"; the harbor, the enviroming unconscious or subconscious mind.

[8]Luke 19:12-27.

Years may elapse between the successive phases of the personal ethical struggle which we have described in this chapter. Seemingly futile efforts, directed in the face of apparently hopeless oppositions and reluctances, may be continued until they become agonizing. In such a case the mind looks forward with eager yearning toward a state of consciousness in which the right things will be dominant because warmly valued. This disposition of mind is earnestly prayed for as a gift—the gift of the Holy Ghost. To Jesus this was the supreme gift of God to sincerely and persistently importunate men. Once this gift was obtained, the question of ethical self control became relatively simple, a mere matter of planning and watchfulness. Furthermore, this desired emotional state, once consciously noticed and imaged in memory and imagination, could be recalled when necessary by the technique described in this chapter.

False pride tends to stimulate the assertiveness that arouses the inhibitions which in turn increase the difficulty of right thoughts and actions. On the other hand pure and persistent importunity in the face of a great problem nourishes and is nourished by what Jesus called meekness. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."[9] "Blessed are the meek: for they shall inherit the earth."[10] "Blessed are the poor in spirit: for theirs is the kingdom of heaven."[11] The meekness of Jesus was joined with a workman's self respect; it was inseparable from the dignity of conscious mastery of an adequate technique. He knew that any impulse of conscience which his reason approved could be

[9]Matt. 11:28-30.
[10]Matt. 5:5.
[11]Matt. 5:3.

made to prevail with persistently importunate prayer. Deeply rooted difficulties could be made to disappear without straining directly and agonizingly against them. "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."[12] In the ethical realm Jesus was acquainted with what we call the control of nature. He knew how to evade censorships and to remove inhibitions. Persistent and confident importunity in prayer was the secret. That such prayer was as important in the realm of ethics as the inclined plane is in mechanics, Jesus knew. That he knew the underlying theory as it is discussed in this chapter is not for one moment assumed. Not psychological theory, but ethical struggle, analyzed and reflected upon, produced his parables.

We have long been accustomed to contrast will power and habit, exalting the former as something which should dominate the latter. Recently and very slowly we have been learning that will power and strength of habit are the same thing! The mind management of Jesus, derived from the searching study of experience, conforms at every point to this principle and draws significance from it. The secret of the triumph of the importunate wish lies in the cultivation of a new habit of thought. As the new idea attains the status of a cherished habit it builds up a complex for itself and gains continually in energy, power and drive. To the most importunate wish the future always belongs.

[12]Luke 17:6.

CHAPTER XIII

Inducing Consecration in Others

With an earnestness which matched the desperate outlook for his nation Jesus asked how he might save his people by spreading abroad the redeeming interpretation of life at which he had arrived, with its ideals, its types of thought, its technique of spiritual life, and its vision of skilled cooperation with a working and a fatherly God. However correct his own conduct might be, his life as he conceived it was a failure if this problem of leadership were to remain unsolved. Nor was it a merely personal leadership which was at stake; there hung in the balance the ethical leadership of the world, which he coveted for his nation as the fulfillment of the messianic dreams and hopes. Salvation was "of the Jews" and the fields were "white already to harvest."[1]

Jesus describes the desperateness of the situation and reveals his own feeling of responsibility for meeting it, in the parable of the good shepherd. "I am the good shepherd; a good shepherd lays down his own life for the sheep. The hired man, who is not the shepherd and does not own the sheep, deserts them when he sees the wolf coming; he runs away, leaving the wolf to tear and scatter them, just because he is a hired man, who has no interest in the sheep."[2] One can appreciate this parable fully only when it is joined with the Shepherd Psalm and is then interpreted as an inference from Jesus' theory of imitative and cooperative sonship as applied intelligently to the contemporary social situation in Palestine. Once we clearly reconstruct this background, the parable itself seems to be as inevitable as the sunrise.

Jesus critically searched all his knowledge and exper-

[1]John 4:22, 35; Luke 10:2.
[2]John 10:11, 12.

ience to find ways of arousing unawakened souls and inciting them to righteousness. He pictures his concentrated and analytical thought upon this problem in the parable of the lost coin. Much of the significance of this parable is missed when the joy at the end of the search is emphasized to the exclusion of the method of the search itself. The parable is far more meaningful when we give the vividness of utter reality to the vision of going systematically from place to place with a little light in the darkness and sweeping as patiently as a woman looking for something she has lost. This clear picture is proof that Jesus definitely conceived what we, using a shorter form of words, describe as "searching thoughtfulness". Jesus indicates in this parable not only his consciously adopted method of thought but also what we call the "kindling of interest" through a feeling of loss or incompleteness. He had this driving sense of incompleteness as long as there were other men who had not been captivated by his ideals. "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently until she find it?"[3] The parable of the lost sheep[4] emphasizes a similar point—the shepherd-like interest of Jesus in "finding" and inspiring souls—but there is less of incidental description of the thinking process to which the interest led.

Jesus, like other searching and realistic thinkers, was led by careful reflection upon experience to conceive the solution of his great problem of leadership primarily in terms of personal contacts. A school principal tells how, through thinking upon his own relationship to his pupils, he gained an insight into a certain parable of Jesus: One day after the pupils had gone home he sat in the office meditating upon what he wished to do for them. He

[3]Luke 15:8.
[4]Matt. 18:12-14; Luke 15:4-7.

coveted for them a future of really happy social usefulness; he wanted, therefore, to instil into their minds an organized knowledge of the most significant facts and a zeal for wholesome ideals. As the meditation advanced he began to think of the pupils as branches and himself as the trunk of a tree which grew until the branches, giving expression to the life urge from within the trunk, were loaded with pleasing fruit. When this pictorial diagram was fully constructed there burst upon this teacher all at once the revelation that he had re-invented Jesus' parable of the vine and the branches.[5] In imagination he heard the fall of sandaled feet upon the floor and saw Jesus' hand outstretched to his. The experience reminds one of the words of John Wesley, "If thy heart be as my heart, give me thy hand."

From the same complex, or organized thought mass, in the mind of Jesus which found expression in the parable of the vine and the branches came also his words to his disciples at their last supper together. Having taken the bread and blessed it, he then broke it and said as he served it to them, "Take, eat: this is my body." Likewise with the cup, "This is my blood."[6] He was expressing the yearning that his own spiritual urge might be infused from his mind into theirs, inspiring them and enabling them to become ethically and socially useful in the adventure of spiritual leadership.

The parables of the vine and the branches and of the bread and the wine were appropriate to describe the relationship of Jesus to those followers with whom his personal contacts were close and continuous; they were not quite so suitable for describing his relationship to those with whom his contacts were casual or indirect. He had to invent parables to describe the possible germination, growth and fruitage of the suggestions which he contin-

[5]John 15: 1-8.
[6]Mark 14:22-24. Cf. John 6:48-58.

ually scattered abroad. Jesus was realistic about this. He appreciated the significance of the intellectual capacities and states of mind of those who were exposed to his ministry. He set forth his expectations with marvelous sanity in the parable of the sower. "A sower went out to sow, and as he sowed, some seeds fell on the road and the birds came and ate them up. Some other seeds fell on stony soil where they had not much earth, and shot up at once because they had no depth of soil; but when the sun rose they got scorched and withered away because they had no root. Some other seeds fell among thorns, and the thorns sprang up and choked them. Some other seeds fell on good soil and bore a crop, some a hundredfold, some sixty, and some thirtyfold."[7] Of this parable Jesus gave an explanation adapted to his hearers.[8]

The problem which Jesus had in mind when he constructed these parables of transmission is still present and acute. A university professor relates the following personal experience: "An intelligent and vigorous young man whose name I barely knew sat down beside me one evening in front of our boarding house and related a recent instance of his sordid gambling. With growing disappointment as his disclosure proceeded I sat there considering how he might be brought to feel as I felt toward the kind of conduct he was so naively confessing. His whole point of view plainly indicated that offensive rebuke or pious advice would cause him merely to discontinue his confidences and close his mind against what he would take as "preaching". Baffled to know what to say, I said nothing. But the thwarted wish to change his dynamic inner urge caused me to continue to ask myself how this present man and others like him might be led to value warmly what I considered to be the right things. It struck me that this might be brought about if I and

[7]Matt. 13:3-9; Mark 4:3-9; Luke 8:5-8.
[8]Matt. 13:18-23; Mark 4:14-20; Luke 8:11-15.

those like me could think, speak and act in such a way as to make our purposes and ideals shine captivatingly before their eyes—if we could only hang out for them a gleam in the direction of socially right conduct which they could follow with increasing satisfaction.

"Then my figure of speech began to change. I thought of their satisfaction as resulting from something furnished by those who were willing to consecrate their resources for the purpose, of whom I was one. The number whom I could serve in this way was narrowly limited but each of these few would have a further circle of personal contacts through which the ministry could be renewed until it extended throughout society itself. Yet each of the persons who thus developed and transmitted to others that which would build up their spiritual resources, strengthen their moral impulses and multiply their durable satisfactions would not diminish his own stock but gather additions to it. There then broke upon me this realization: the miracle of Jesus feeding the multitudes[9] was the very picture that I wanted in order to express my vision. Yet, even while these reflections were racing through my imagination as the result of a thwarted spiritual wish, there was all the time a feeling that if those upon whom I had this design should be told of the plot they would resent it as impertinent. The complexes presently in control of their personalities would fight like wild beasts against any attempt to interrupt their hot pursuit of their immediate ends. Direct reproof, scolding and pious platitudes would only excite this hostility and aggravate the problem. There then occurred to me the further words of Jesus, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."[10]

[9]Matt. 14:15; 15:32; Mark 6:30; 8:1; Luke 9:10; John 6:1-14.
[10]Matt. 10:16. Cf. also the remaining verses of the chapter; also Luke 10:1-17.

If we comprehend the strength of the longing of Jesus to see his ideals, his knowledge and his own spiritual urge transplanted and made effective in others, we are not likely to be unduly surprised to find that he developed a method of teaching that was marvelously adapted to accomplish this purpose. Apparently fundamental to his pedagogical technique was a confidence in the ability and disposition of human beings, when wholesome ideals are continually exemplified and honored in their presence, to make discovery of these ideals and in time adopt them as their own. His task, then, was to furnish men opportunities and to cultivate in them the mood and expectation of moral discovery. This point is most clearly set forth in a saying recorded on a fragment of manuscript found in Egypt not long since. "Jesus saith, 'Let not him who seeks cease until he finds, and when he finds he shall be astonished, and astonished, he shall reach the kingdom, and having reached the kingdom he shall rest.' "[11]

By his conduct and by his teaching Jesus endeavored to lead men by easy steps from discovery to discovery and from ideal to ideal.

The relation between our repeated experiences of a thing and our conscious discovery of it may be illustrated from modern pedagogy. Helen Keller's teacher began by furnishing her pupil with multiplied opportunities for noticing and abstracting the idea of a sign as something separable from the thing signified. She repeatedly traced on Helen's hand the letters of various names and after each tracing caused Helen to experience the thing named. For instance, she would trace on Helen's palm the letters of the word "cat" and then put the cat in Helen's lap and let her stroke it. She traced the letters of the word "water" and took Helen to the pump where she pumped the water itself over Helen's hand. After many repetitions the meanings of seven of these tracings came to be

[11]See Kent, *Life and Teachings of Jesus*, p. 7.

recognized by Helen. Then, one day, at the pump, when the water began flowing over her hand after the appropriate tracing, Helen's face lighted up with pleasure and astonishment of the discovery that there were such things as *signs*. Intellectually awakened, she wanted immediately to learn the signs for everything else and from that moment her education proceeded satisfactorily. It is not without significance that she tried to teach her dog by the same method, thus giving evidence of the inevitable human impulse to share and to transmit valued discoveries.

Jesus knew not only that ideals and methods of achieving them must be discovered but also that they are effective in proportion as they are associated with convictions of their supreme value. Thinking searchingly over his own experiences as the son of Joseph he must have discovered the dynamic type of admiration which we call "hero worship". Joseph, the workman, had shone before his idealistic boyish eyes with all the splendor of demonstrated and visible superiority. If he could only make his heavenly Father shine in that same way before the eyes of men, they could not help wanting both to imitate and to cooperate. He knew that exemplary conduct on the part of himself and his brothers had reflected honor upon their father in the eyes of the neighbors, while unwholesome deeds had similarly reflected dishonor. He concluded naturally that his heavenly Father might be made glorious before the eyes of men through the superior conduct of his children. Much depended, therefore, on the degree of this actual superiority. If only it could be high, quiet and genuine it would inevitably arrest attention and command appreciation. "A city that is set on a hill cannot be hid."[12]

In modeling his ideal of the human attitude toward God upon the hero worship of the child, Jesus was seeking to

[12]Matt. 5:14.

harness to the car of religion and righteousness the basic tendency of men to imitate. His teaching is everywhere in accord with what have been called, since Gabriel Tarde inquired into them, the laws of imitation. In fact, it was the conformity of Jesus' teaching to these laws which first suggested to the present author the line of thought and investigation which has grown into this book. When he learned from the study of social psychology that the possessors of that intangible but effective thing which we call "prestige" are imitated, and that imitations proceed from within outward, it occurred to him that these principles could be used rationally to improve the morale of society. All that would be necessary would be to endow the right types of character with prestige. Thereby the admirations of men would be fortunately directed and their valuations constructively controlled. As soon as this conception had formed itself before the writer's imagination it aroused in his memory the words of Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."[13] Jesus likewise knew what he was saying when he began his model prayer with the words, "Our Father which art in heaven, Hallowed be thy name."[14] He knew the self-propagating sequence of events which such a reverent admiration would initiate.

To comprehend the vision of salvation and ethical world leadership for his nation which inspired Jesus, to understand the importance of inducing men to make spiritual discoveries, and to grasp the significance of controlling their dynamic admirations, is to gain fresh appreciation of the things which Jesus brought to light by his searching thoughtfulness. His doctrines of non-resistance, forgiveness, charity in judgment, peace-making and other manifestations of unselfish love are seen in a

[13]Matt. 5:16.
[14]Matt. 6:9; Luke 11:2.

new perspective. Men had to be purposely brought by perpetually repeated experiences to discover and adequately to honor love, mercy, truth and all the other spiritual values which focused themselves in Jesus' conception of the heavenly Father. These values, once discovered and duly honored, were depended upon to redeem and transform the very inner urge of human emotions. Upon such a redeemed mind Jesus looked with the eyes of a shepherd who has rescued a lost sheep. In that mind he saw his own dream come true, a proof that his mission was not to be a failure but was to succeed according to his longings. His heart thrilled with a joy of achievement. This, also, he wished to share.

Jesus expected those whom he had inspired and redeemed to do first for his nation and then for the world what the founders of the social settlement intended it to accomplish for the congested city district in which it was placed. Professor E. A. Ross has likened such a settlement to a "turned up lamp", a lamp made to burn as brightly as its nature will allow, in the light of which wholesome ideals and better ways of living may be discovered, honored, clothed with prestige, adopted, and in turn be similarly transmitted. Like visions produce like figures of speech. Hence the words of Jesus, "You are the light of the world. A town on the top of a hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on a stand where it shines for all in the house."[15] Now, it is not the function of a lamp to attract attention to itself but to reveal environing facts with quietness and exactitude to the end that one's conduct may be wholesomely adjusted to them. Jesus did not urge his disciples to make themselves conspicuous but to make their ideals shine through their conduct with such revealing splendor that men could not help perceiving and adopting the better way of life.

[15]Matt. 5:14, 15.

Jesus knew that the deeds men do in secret are luminous with the gleam of sincerity while those they do for the sake of display reflect only the light that impinges upon them from without. In the shadows cast by the latter all manner of evil may flourish. Jesus had seen enough of this to excite his fear and contempt. Hence Jesus was consistent both when he sought to inspire his disciples to let their light shine and when he commended good deeds done in secret.[16] Not moral precepts so much as the common table talk, the daily conduct, words spoken of neighbors behind their backs, the deeds done because of desire to do them, manifest the standards of ambition and self-judgment that men most effectively communicate.

A building contractor had a certain young man in his employ; when going by the young man he urged him not to "work too hard". The young man said to the present writer, "You would feel like a sneak if you didn't do your best for a man like that." Jesus used this principle in attempting to set others ethically astir. Instead of whipping their sense of duty, which tends to produce an attitude of grudging reluctance, he wisely challenged their strength, intelligence and feeling of responsibility, which tends to produce a response of determined loyalty. He applied to others what he had learned in his study of the importunate wish. Accordingly, in setting forth his ideal of conduct with respect to marriage he said, "Let anyone practice it for whom it is practicable."[17] In concluding his parable of the sower which recognizes the naturalness and inevitability of widely differing degrees of moral achievement he said, "He who has an ear, let him listen to this."[18] In describing the function of his disciples in society he said, "ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted?"[19]

[16]Matt. 6:1-6, 16-18.
[17]Matt. 19:3-12.
[18]Matt. 13:9.
[19]Matt. 5:13.

He specifically laid upon them a full share of responsibility for carrying the cause of the Kingdom to success.

There are at least two possible sources for the discovery by Jesus of the role of responsibility in raising the thought and conduct of men to higher levels of efficiency. It seems probable that Joseph died while Jesus was yet in his youth or earlier manhood. Possibly Joseph had specifically charged his eldest son with responsibility for the rest of the family. If so, it is not difficult to comprehend the analogical inferences that Jesus would make from this event and the feelings to which it would give rise. But in any case we know that Jesus felt a brother's and a shepherd's responsibility for the ethical leadership of his people. He could hardly help having noticed the strength and encouragement that his own higher motives derived from this feeling. To share it with others was to give them the bread of spiritual life and to nourish in them the effective urge that he himself possessed. Jesus conceived it to be a function of religion to encourage and to vitalize in all men the effortful and ethical motives upon which the hopes of civilization hang.

CHAPTER XIV

Closing the Gaps of Misunderstanding and Ill Will

Seeking to induce consecration in others, Jesus encountered a problem in the attitude of those to whom his innovations appeared absurd, impertinent and offensive. He met this response in his own country and in his own home.[1] It meant failure if he did not overcome it, yet it was something inseparable from the unorthodox nature of his interpretation of life. He brought his searching thoughtfulness to bear upon it. How could he close these psychic gaps between himself and others—open their minds to his beliefs, lead them to discover the quality of his reasonableness, create in them reverence for his ideals, convince them of his sincerity and courage, reveal to them the nature of his heavenly Father and make them loyal to his messianic vision? His problem was not only to convince disbelieving intellects but to capture hostile emotions, determine faiths and create loyalties as well.

When he tried logic he found it of no avail, even though he was a master of it, because there was no common agreement as to a starting point for the reasoning, let alone a stopping point. He had to go farther and analyse the possibility of finding a common ground in good conduct. If he could by a wholesome and appropriate life demonstrate his integrity and good will in the face of injury, doubt and disbelief, his message could not be permanently hidden but would sooner or later shine forth with compensating and convincing splendor. He perceived the necessity of using with the utmost effectiveness every opportunity in life to convince his fellow men of the common sense, sincerity, and power of his own spiritual motives. Only in this way could he bring others to see,

[1]See Chap. IV.

honor and embrace the ideals and responsibilities implied in sonship to God. By this plan alone could he close the gaps between himself and others and create the dynamic contacts that would enable him to transmit what he yearned to diffuse among men.

If we study Jesus' doctrine of non-resistance[2] in this light it takes on a masterful character. To meet hate with a love strong enough to restrain and to dismiss the impulse to violence demonstrates the reality and power of good will and leads directly to its recognition, appreciation and adoption by others. If, on the contrary, injuries are resented and punished with vengefulness, the opportunity for convincing the wrong doer of the existence and effectiveness of spiritual forces is not merely lost; it is used to produce a precisely opposite result. It was fundamental in the purpose of Jesus to redeem the vital urge in his enemy's mind until it espoused his own loyalties. Any action so inappropriate as to interfere with the achivement of this aim dishonored his moral workmanhood and mocked his sonship to his heavenly Father.

This does not mean that Jesus advocated a "slave ethics", approving every disposition to submit to exploitation. The things which he was exhibiting before other men for their discovery, inspection and appropriation were supremely precious, and it was necessary to maintain faithfully the correct impression of their value. It was a blunder to cheapen them by indiscreet lavishness toward the unappreciative or the cynical. Even non-resistance and forgiveness were to be practiced with such discretion as would indirectly suggest adequate appreciation of the underlying spiritual values. "Do not give dogs what is sacred and do not throw pearls before swine, in case they trample them under foot and turn to

[2]Matt. 5:38-48; Luke 6:27-36.

gore you."[3] Jesus knew that there are times when a kindly reserve is in the end more eloquent than words or angry actions. Against the dignity and silence of self respect as a background, injuries are revealed in their true aspect and tend to appear even to the eye of the doer for precisely what they are. When the evil doer is brought to see his deeds as they are, he tends to be sobered, restrained, and convinced of the reality and power of the goodness which his own conduct sets out in high relief. We thus touch again in the expression, "high relief," the parable of Jesus, "A city that is set on a hill cannot be hid."[4]

Jesus' doctrine of charity in judgement is likewise founded upon things basic in human nature and in pedagogy. Why do we so often misinterpret other people? Why is this prevalence of misjudgment significant for spiritual leadership?

Strange as it may seem we misunderstand other people by attempting to understand them and being profoundly uncritical about it. The only way we can comprehend others at all is by reading into their minds what we possess in our own. We do this inaccurately. When they do things which we abhor we naively think of them as being conscious of all the ideas, images and feelings that make our abhorrence acute; and then, in order to account for their conduct, we read into their minds such opposite thoughts and motives as we think would, if we cherished them, over-ride our present will with its background of vivid knowledge and make us do the astounding deed. We ignore the existence in others of a subconscious self, shifting complexes, censorships, logic-tight compartments and deceptive disguises, because we are only occasionally aware of these in ourselves. If we are sick in the hospital and some noisy motorist goes by, we are likely to think of

[3]Matt. 7:6.
[4]Matt. 5:14.

him as being conscious of causing the pain which he occasions and we tend to attribute to him the corresponding cruel indifference.

If, now, we think cautiously about this motorist we are likely to remember that he is probably a healthy individual who is not disturbed by ordinary noises. Hence it is likely that he is entirely unconscious of annoying the sick. We conclude, therefore, that the trouble is a lack of vivid knowledge in his mind rather than any defect in his intention. In the process by which we arrive at this conclusion we are simply being critical rather than naive about what we read from our mind into his. Instead of attributing something to him which we condemn and reject for ourselves we realize that he probably lacks something which we possess and value. We recover our friendly esteem and our impulse to punish yields to the impulse to enlighten. Jesus remembered this principle even on the cross when he said, "Father, forgive them: for they know not what they do."[5] The love of Jesus for his fellow men was responsible enough to stimulate him to think critically and cautiously about their motives. He knew that those who did him wrong lacked his inspiring vision. The problem was how to establish it securely in their minds. His martyrdom was his argument of last resort for this purpose.

Again, if we ourselves have a cherished fault which we have forbidden conscience to condemn directly, we have a tendency to read the fault into others in order that our suppressed feeling of condemnation may indirectly achieve a painless expression. The man who most severely denounces laziness in others is often a man who, while hugging the delusion of diligence, finds indolence actually too sweet to be foregone. Likewise those who hug most closely a delusion of clear mindedness are likely to be the first to detect and despise muddleheadedness in others.

[5]Luke 23:34.

It is probably true in general that the more a particular delusion of superiority is cherished the more the corresponding inferiority is execrated when attributed to others. The superiority feeling naturally dissociates itself in self defense from the sense of humor. A humorous watch needs to be kept in order to preserve the association.

But why do we ourselves resent being misinterpreted? Because we find others reading into our minds motives contrary to all our ideals and to our philosophy of life. The misrepresentation challenges and denies by inference our possession of the very things we consciously cherish and with which our self esteem is inextricably entwined. If we likewise misinterpret the motives of others whom we might influence wholesomely we are making a fatal pedagogical mistake. How will they in their turn interpret our misinterpretation? By trying naively to account for our disposition to make accusations which they know to be false and cruel. They proceed automatically to read into our minds the self conceit and wilful blindness which they think would, if present in them, over-ride all their existing vivid objections and produce like results. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."[6] If we are shrewdly complimentary in attributing motive to others they not only tend to be equally generous but may tend also to espouse the suggested motive. In this matter as in others Jesus spoke by the well-thumbed book of his own social experience. He believed that it was fundamental to cultivate self respect in other people in order to close the gaps between himself and them.[7]

Those exasperating tendencies of human nature which have caused all of us to suffer painful misinterpretations, which some of us never learn to suspect in ourselves but

[6]Matt. 7:2.
[7]Matt. 5:22.

which we resent when brought to bear upon us by others, were sufficiently analyzed in the searching thoughtfulness of Jesus to be made the basis of one of his keenest sayings. "And why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye."[8]

To infer from these words that only those who are consciously free from faults are justified in trying to enable others to escape faults is humorously short-sighted. Whence could come our spiritual leadership if that were the truth? Said Jesus himself, "Why do you ask me about what is good? One alone is good."[9] Spiritual leaders will always be those who frankly see and acknowledge their own faults but who have gained absorbing insights for themselves in the ever-renewed effort to improve their personal proficiency in the achievement of rationally conscientious conduct. Not infallibility, not uncritical certainty of opinion, but honest and confident thoughtfulness are the qualifications. For Jesus the "beam" in the eye was not a recognized fault, but a fault unadmitted which it would be painful for the possessor to acknowledge and therefore easy for him to attribute to others. But when we see our own faults honestly, they actually enable us the better to understand the like faults of others. Escaping in this manner the delusion of superiority, we naturally become more tactful and skilful in our attempts to assist our fellow men in the common ethical struggle by an exchange of reflective experience.

Mutual misinterpretations are most cleanly removed by

[8]Matt. 7:3-5; Luke 6:41, 42.
[9]Matt. 19:17.

means of personal conferences with a view to reconcilation. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee: leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."[10] "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."[11] As a realistic thinker Jesus had regretfully to consider what to do in case the brother would not "come half way" or respond favorably to this friendly initiative. The incorrigible brother was to be treated as a heathen or a publican. These classes Jesus himself still searched thoughtfully, skilfully, and yearningly to win. The stamp of leadership on Jesus' ethics is nowhere clearer than in these sayings, for he does not subdivide or distribute initiative.

What Jesus had to say about forgiveness also is illuminated when we study it from the standpoint of pedagogy. How can one who holds a grudge lend a helping hand to others in the struggle toward goodness? The old proverb is, "To understand all is to forgive all." We may assume with equal truth that "To forgive all is to understand all." The forgiving spirit is a primary condition of that urgent receptiveness which is basic to an understanding of others, and both the spirit and the understanding are vital to that hierarchy of personal contacts through which Jesus planned to transmit his ethical urge to other minds throughout society. It gives us pause when we realize that Jesus taught that his heavenly Father would himself not forgive an unforgiving human being.[12] Nothing could more forcibly emphasize Jesus' realization of the importance of the forgiving spirit. To

[10]Matt. 5:23, 24.
[11]Matt. 18:15; Luke 17:3.
[12]Matt. 6:15; 18:21-35.

hold a grudge was to work wilfully at cross-purposes with God. It was a rejection of the divine technique,[13] a repudiation of a vital responsibility for ethical leadership.

When a mind takes the problem of ethical leadership as thoughtfully and as responsibly as Jesus did, the question of what goodness ultimately consists in cannot be separated from pedagogy. Society must be redeemed and transformed into a Kingdom of God by the transmission of the ethical urge from mind to mind. Therefore, conduct which promotes this transmission is right and conduct which hinders it is wrong. One of the most effective ways to promote this transmission is to close the gaps that impede it. "Blessed are the peacemakers: for they shall be called the children of God."[14] But the peace Jesus had in mind was not the peace of surrender to traditional views, but one of triumph for the sonship theory of life. It was the latter, not the former, which made the closing of these gaps of misunderstanding and ill will a problem to Jesus.

[13]Matt. 5:43-48.
[14]Matt. 5:9.

CHAPTER XV

Conclusions and Prospects

The thesis of this book is that Jesus related himself to God by combining the idea of the Fatherhood of God with his own total experience as the son of a skilled workman; that this analogy stimulated in him a study of the prophets and a yearning for the personal and social triumph of ethical ideals; that it brought him into conflict with current belief, thereby stimulating him to a romanticism and introspectiveness from which he later consciously escaped; that it led him to interpret the messianic hope as a vision for his nation of spiritual world leadership to be fulfilled through the diffusion of his inspiring theory of life in terms of sonship to God; that he was thus driven to search with confident and critical thoughtfulness, through the obscurities of the inner and the social life, for those principles of ethical thought and conduct which would help him to actualize his vision; and that most of his parables describe the psychological processes which he discovered in this purposeful search.

The thread of the argument in the previous chapters may now be retraced in summary. By reconstructing the background of the reply of the boy Jesus to his questioning mother in the temple we inferred the essential experience and thinking which must have preceded it. By relating the words of the boy to the teachings of the man, we found a continuity of thought which justifies us in assuming that the analogy begun by the boy continued to be elaborated by the mind of the young man. We conclude, therefore, that at or before the time of his visit to Jerusalem at the age of twelve Jesus began to ask how he might creditably fulfill the religious responsibilities which were about to fall upon him, as upon every Jewish boy, at that age. In consequence of his natural effort

to answer this question on the basis of what he already knew, two ideas or groups of ideas which had an affinity for the problem fell together in his thought. Since God and Joseph were both fathers the lad reasoned that he might properly model his action toward God upon his action toward Joseph. He probably did not reach this generalization all at once but may first have inferred that some particular action which was appropriate toward Joseph would be appropriate toward his heavenly Father. The temple incident with its observation, questions and answers, is an instructive outcropping of this originality.[1]

In the experience of the carpenter's son with his creative father there was much to nourish and to vitalize this analogy. As a source of religious insight and of ethical suggestion it rewarded his meditation continually with new consequences and enthralled his attention afresh. Since the relation of Jesus to Joseph was not merely filial but industrial as well, the analogy was similarly inclusive. Inevitably must Jesus have gathered into his cherished religious thought many principles drawn by inference from the numberless phases of the life and work of one who was both learning to be a trained builder and cooperating intelligently with his father and brothers. His personal religion thus gained a vigor, reality and freshness that was foreign to the legalism about him.[2]

The principles, ideals and beliefs which Jesus thus transferred from industrial workmanship to morality and religion, especially his appreciation of the functions of human discretion and initiative, gradually brought him into conflict with the dominant orthodoxy and caused him in consequence to suffer the disapproval even of his friends and relatives. Now, social disapprobation tends to excite the inferiority complex, a result which is normally followed either by a surrender to group opinion or

[1]Chapter II.
[2]Chapter III.

by a reflective defiance of it. This dilemma thrust upon the attention of Jesus certain feelings of ignominy on the one hand and of intellectual honor on the other with which he was compelled to come to terms. In the course of the introspection to which he was thus driven he distinguished the two phases of his divided conscience and decided between them on the basis of sincere reason. This decision marked his definite transition from naive to rational conscientiousness and is described in the parable of the unjust steward.[8]

To be among people who disapprove and who do not understand is an intense stimulus to romantic fancy. Naturally, therefore, we may infer that when the hunger of Jesus for appreciation and recognition was thwarted he found relief and pleasure in meditating upon the possibilities of a future acknowledgement and acceptance. He foresaw in his unique interpretation of life a redeeming inspiration for all men everywhere. He dreamed of the Golden Age which would follow upon the universal belief in his message. Gradually he came to anticipate for himself the spiritual leadership of his nation, and for his nation the ethical and religious leadership of the world. Thus in him the messianic hope became incarnate and was transformed into a vision of a spiritual pre-eminence that would captivate the world. In the writings of the prophets he found passage after passage which seemed to him to apply to his particular case, confirming his hope and compensating his heartache.

But this vision drove Jesus into yet deadlier conflict with the current of Jewish opinion and leadership which had for generations been setting toward a messianic ideal of military and political dominance. To him this drift appeared ominous both of material and of spiritual disaster. He saw it as a wolf coming and as a good shepherd he accepted the obvious responsibility of throw-

[8]Chapter IV.

ing himself against it. A desperate yearning for a divine assurance like that vouchsafed to Moses, Elijah and Isaiah arose in his mind. Into this yearning flowed the force of his personal hunger for recognition, his concern for social justice, his national patriotism at a time of dangerous crisis, and his hope for the redemption of mankind. Under the excitement of baptism by John, and in an experience resembling those of Moses, Paul and Joan of Arc, Jesus received an assurance which he took as a positive expression of God's encouragement and approval. In the exhilaration of this relief he went into the wilderness for a season of reflection and prayer, whence he returned to teach "as one having authority, and not as the scribes."[4]

The parables of the wilderness self-examination disclose a responsible mind concerned to avoid in its plan-making the fallibilities of human thinking. The parable of the temptation to command stones to become loaves evinces an appreciation of the nature and significance of that virtue which men of science have come to regard as indispensable for the progress of civilization, namely, the virtue of utterly conscientious objectivity. The story of the panorama from the mountain top reveals an analysis of the process by which extravagant dreams of easy utopias lead captive the mind that fears either to lose what they promise or to suffer what they threaten. The parable of the temptation to leap from a pinnacle of the temple breathes a determination to submit to restraining foresight and to act without reckless venturesomeness. In all three parables the reality motive is contrasted with the pleasure motive and the victory goes to the former. The introspective analysis which these parables disclose is so mature, critical and objective as to suggest a long and familiar acquaintance with the process.[5]

[4]Chapter V.
[5]Chapters VI, VII, VIII.

The parables of the unjust steward and of the temptations are not the only ones which reveal the introspective experience of Jesus. Long before his baptismal experience, probably, the struggle for a triumphantly ethical life had reinforced the tendency toward that inward look which disapproval and misunderstanding first stimulated in his mind. Habitual introspectiveness had cultivated in him the type of subjective dream which he describes in the story of his mountain top temptation. His escape from the expectations which these dreams caused him to cherish is further described in the parable of the wedding feast from which the previously invited guests excused themselves and humbler guests were substituted. His transition from habitual introspection to occasional self-examination, as well as his judgment upon the attitude of aprehensive and grudging reluctance, is indicated in the parable of the talents. He came out of the mental quicksands with his attention confidently oriented outward and with his mind both urgently receptive and honestly critical.[6]

In reflecting upon the great problem of guiding his own decisions wisely Jesus attained that reliance upon ascertainable facts which naturally accompanies the deliberate outward look. The parable of the protesting hired men pictures and justifies the rejection of an irrational sense of obligation. The parable of sorting the fish taken in a net indicates the use of immediate observation in arriving at rapid fire choices. The parables of the tower and of the warring king describe the nature of longer and more complex deliberations. The parable of the tares points out the danger of acting before all the necessary facts are to be had. Acceptance of the decisions resulting from adequate deliberation is likened by Jesus to the purchase of a treasure field or of a fine pearl at the cost of all one's other possessions. To find,

[6]Chapter IX.

occasion by occasion, under the guidance of the reality motive, the one course of action which conscience and critical reason approved and then to pursue it with a loyal renunciation of all inconsistent considerations was a joyful release from the doubts and inhibitions which introspectiveness had produced. Jesus found the joyous and self-forgetful attitude toward each new responsibility a good and faithful servant, far more efficient and satisfactory than the attitude of fault-finding reluctance.[7]

The problem of ethical triumph, after the right decisions are made, is the problem of assuring the smooth execution of these decisions under the stresses and strains of moral crises. In reflecting upon his past ethical struggles Jesus gained many insights into the technique of dependable self control. He found that there were always associated with any impulse two sets of ideas and related feelings, first, an impulsive set which tended to encourage, stimulate, drive and carry the mind along toward the contemplated behavior; second, an inhibitive set which checked, restrained, limited and discouraged the tendency toward the proposed action. He knew that the technique of self control depended upon the intentional and foresighted preparation of these two sets of determining factors while the mind was at its best and in a mood to look with pleasure upon the right course. He knew that a sincere wish would grow in power as it developed reinforcing associations and that rationally conscientious control consisted in the advance management of these wishful associations. In one aspect or another these principles are set forth in the saying about lust and in the parables of the mustard seed, the earth bearing crops by itself, the wise and the stupid virgins, an enemy who hales one into a biassed court, the house-

[7]Chapter X.

holder watching against the thief, the leaven, the two ways, and the two foundations.[8]

In the course of his ethical struggle Jesus discovered that legitimate suggestions of duty, when they encountered hostile states of mind, succeeded best without too much immediate assertiveness. He found that moral mind management required the avoidance of that arbitrariness which excites inner hostility and thereby compasses the defeat of ethical motives. Pure, persistent, confident but utterly tactful *importunity* furnished the narrow way to inner spiritual success. The two ways of attempting to establish ethical motives favorably in consciousness he compared to the two ways by which a guest might attempt to secure a favorable place at a feast, namely: by assuming an important seat immediately upon entering, or by taking a seat just inside the door and waiting to be placed by the host. The first method provoked resentment and invited humiliation; the second created good will and made the rightful promotion inevitable. In modern terms, the first method arouses inhibitions and produces repressions; the second method removes inhibitions and leads normally to appropriate action. These principles are set forth in the parables of the unjust judge, the borrower of bread at midnight, the places at the banquet, the nobleman going abroad to obtain a kingdom, the removing of a mountain and the uprooting of a sycamine tree.[9]

In none of these parables is there any suggestion that ethical success is to be attained by increased effort of the sort that we usually have in mind when we talk of "driving" ourselves by sheer "will power." The effort is applied farther back in developing such associations of ideas and wishes as will furnish the necessary impulsions and inhibitions when they are needed, just as a man

[8]Chapter XI.
[9]Chapter XII.

"casts seed into the ground" and then depends upon the earth to "bring forth fruit of herself."[10] Thus the ethical wish succeeds because it becomes persistently importunate in asking both for the removal of inhibitions and for the furnishing of impulsions. There is no waste of energy in attempts arbitrarily and prematurely either to repress objections or to force action. The mountain and the sycamine tree are removed by faith, not by violence; the widow waits for the judge to avenge her; the borrower of bread waits for his friend to forget his objections; the guest waits for the host to accord him the position to which he is entitled; and the direct advice of Jesus is that "men ought always to pray, and not to faint." The sincere renunciation, importunity and faith which characterize this way of seeking ethical triumph result in the relief of inner strains and therefore reduce self consciousness to the minimum. This is what Jesus had in mind when he said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."[11]

The messianic hope of Jesus was a vision of ethical leadership, responsible and enthusiastic, multiplied with out limit and characterized by studied proficiency like that of the skilled workman. The primary function of this leadership was the awakening, development and transmission of a dynamic ethical urge. In one aspect or another this principle is embodied in the parables of the lost coin, the lost sheep, the vine and the branches, the bread and the wine, the sower, the feeding of the multitudes, the city set on a hill, the candle, and the salt. The principle furnishes the immediate background of the sayings about glorifying the heavenly Father before the

[10]Mark 4:26-28.
[11]Mathew 11:28-30.

eyes of men, being wise as serpents and harmless as doves, doing good in secret, returning good for evil, casting pearls before swine, maintaining charity in judgment, forgiving trespass and seeking reconciliation in cases of hard feelings.[12]

This interpretation of the psychology of Jesus weaves his industrial and filial experience, his attitude toward current belief, his interpretation of the messianic hope, his critical self examination, his mastery of pedagogy, his technique of mind management and leadership, his ambitions, his parables and sayings into a unity of cause and effect, gives them a fresh significance and makes Jesus himself increasingly real, human and understandable. It harmonizes with the record as critically interpreted, fits organically into the social situation which existed in Palestine, accords with the best modern psychology, and commends itself, therefore, to common sense. It does not, however, make Jesus a scientific psychologist interested in exploring the secrets of mind from the motive of curiosity. It accounts for his discovery of certain psychological processes through the struggle for ethical proficiency and his reflection upon it.

It is reasonable to suppose that other men, as they become acutely conscious of this struggle, also seek reflectively to achieve a proficiency to match their high aspirations. It is reasonable to suppose that these men, thinking upon the problems that occupied the mind of Jesus, arrive naturally at his discoveries. When they describe their results in figures of speech and find these descriptions to tally closely with the parables and sayings of Jesus it is natural for them to infer that their meanings also resemble his. Thus from present ethical experience we obtain new insights into the inspiration and psychology of Jesus. The conclusions reached in this book rest frankly upon the validity of this method and

[12]Chapters XIII, XIV.

could never have been conceived without its use. For this reason these conclusions will probably not be favorably regarded by those who have never personally felt the problem of ethical proficiency acutely. Only those who have felt the problem and have themselves struggled by self analysis to solve it can have the background of personal experience upon which an understanding of Jesus depends.

As long as men search for the secrets of efficiency in social and self improvement they will continue to rediscover and to re-formulate the principles of Jesus. Across the centuries they will feel his stimulating and appreciative fellowship. He will thus continue to stir the deeps of human experience and help to set men and women at creative tasks in the consciousness that they are coworking with God, their Father. Upon the number and quality of the minds that can thus be stirred depends the future of civlization. Those who consecrate all their resources rationally and conscientiously to the achievement of proficiency in this task are and ever will be the salt of the earth.

Proficiently to cowork with the Creator to build diviner human characters and a better society is a great aspiration; but will it compel men to seek the indispensable psyshological insights? When shall we be eager to search honestly, patiently, alertly and systematically among the facts of the ethical struggle in order both to improve our own conduct and to inspire right wishes in others? To such as feel this ambition the words of Jesus ring with utter confidence, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."[13] Jesus was the son of his Father in technology as well as in vision. Modern Christianity must come more

[13]John 7:17.

and more to value the inferences from the industrial side of sonship as Jesus knew it, with its emphasis upon loyalty, judgment, initiative, foresight and the inspired struggle for workmanlike competence.

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